

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., December 18, 1924

NEW SERIES
VOLUME XXVI, No. 47

Mrs. Calvin Coolidge has been made a Doctor of Laws by Boston University.

America's healthiest girl doesn't paint or powder her face, nor wear high heeled shoes.

A man killed his brother-in-law and business partner recently in Jackson with whom he had associated six years without a cross word. All is said to have been caused by liquor given them by a traveling salesman. Who is responsible for this death?

It is said that Dr. J. D. Moore expects to retire from the editorship of the Baptist and Reflector of Tennessee on April 1st. He is in every way a genial Christian gentleman whose face has been seen and voice heard with pleasure by his brethren and his able pen will be missed by Tennessee Baptists.

During the past year Pastor J. B. Polk of Alto and Start Churches, Deer Creek Association, has welcomed 53 new members into these churches, both Sunday Schools have become A-1, the Baptist Message has been put in all the homes of the members of both churches, the parsonage and one of the church buildings have been renovated. A good report of contributions through the 75 Million Campaign has been received from both fields also. This is real constructive Kingdom work!—Baptist Message.

Paul says of himself that the grace of God to him was not in vain, but that he labored more abundantly than others. His labor was an acknowledgment of God's grace and at the same time the expression or outworking of that grace. If God has blessed you, pass it on by being good and serviceable to others. A young woman who had graduated in home economics was asked why she did not put her knowledge to use by helping to get dinner at home. She replied, "Why that was only an accomplishment." A young man who had been the champion in lifting heavy weights in college, after he was married, always allowed his wife to carry the baby. What did God save us for, anyway?

An Episcopal gathering recently discussed whether a certain amount of money asked of them for religious purposes was a "debt", or an "obligation". How we do juggle with words! Is your promise of support to God's kingdom work a debt, or an obligation? Perhaps some people think a debt is what you have to pay, and an obligation is only what you ought to pay. To some people those things are not synonymous. We once knew a man who had promised a certain amount of money to a college. The same college owed him some money on his salary. The latter he looked on as a debt. The former was only an obligation; or as he called it a "subscription". And he did not pay it. Why should a promise to man be more binding upon us than a promise to God. But don't let anybody fool himself by thinking that he escapes the obligation by not promising anything. The promise is only an acknowledgment of the obligation, and does not create it. An honorable man will pay a debt as surely and speedily in the case where a creditor has no note against him, as in the case where there is a note.

**BE SURE TO READ DR. GUNTER'S
LAST CALL ON PAGE 3.**

On page three of the Baptist Record under date of December 11th in the article headed, "One Thousand Rear Guardsmen", the printer left off the first line of the first paragraph. The first line was: "Reverend Bryan Simmons proposed during the recent session of the Mississippi"—the remainder of the paragraph follows:—"Baptist State Convention to be one of a thousand Baptists in Mississippi to underwrite on January 1, 1925, whatever amount we may be short on the 75 Million Campaign quota. He has already paid \$500.00 more than his pledge."

Seventy-four were added to McKinney Avenue Church, Dallas, as a result of a two weeks' meeting in which Brother T. L. Holcomb preached.

Louisiana has eleven parishes in which there is not a white Baptist Church. We believe that Mississippi now has no county without one.

Mr. Eastman of Rochester, N. Y., who has given largely in the past, recently gave \$1,500,000 to Rochester University, a Baptist institution.

Dr. J. P. Boone, for several years Secretary of the Baptist Student Union in Texas, becomes pastor at Tuscaloosa, Ala., February 1st, succeeding Dr. L. O. Dawson.

Louisiana Baptists voted to use the former orphanage property at Lake Charles for a Junior College. This is in the Southwestern part of the State, and mission territory.

Furman University (Baptist) of South Carolina was received as a standard college in the Southern Association of Colleges at its recent session in Memphis.

It is said that the Texas Convention started a movement to make their mission board more democratic and bring it closer to the churches. Not a bad suggestion.

A copy of the Ten Commandments big enough to be read hangs in every public school room in Denver, given by the men of a Presbyterian Church.

Brother Tom Richardson, now in New Haven, Conn., sends a check to Miss Lackey to furnish one of our elder preachers a little more joy at Christmas time. It is still more blessed to give than to receive.

Texas Baptists propose next year to supplement the ordinary receipts of their State paper by a subsidy larger than the total receipts of our State paper in Mississippi. We rejoice with those who do rejoice, and will continue trying to do our best with what we have.

Many Mississippi Baptists remember Dr. E. E. King, who went to Texas years ago and was pastor at McKinney. His son, E. E. King, becomes superintendent of Baylor Hospital at Dallas, resigning a similar position in Little Rock. He has a sister teaching in Baylor College, and brother connected with the Fort Worth Seminary.

Brother Herbert Haywood, once pastor in Mississippi, is supplying for a while the First Church at Poplar Bluff, Mo., and baptizing people as a result of his ministry. We should be glad to see him back in Mississippi.

Rev. T. J. Caughley has accepted the call to Macon and began his work there Sunday. We are glad to welcome this brother from Erin by way of Arkansas, recommended by his fellow countryman, H. M. King.

A student at the Seminary in Louisville would appreciate the loan of a set of the Cambridge Greek New Testament or might buy it second hand if reasonably priced. If you have one to let we can furnish his name.

Leon Trotzky, the war minister of Russia, is reported ill and on his way south to take a long vacation for his health, which is generally interpreted as banishment by the rulers of Russia, because he criticized them and they were afraid he wanted their position of authority.

Last week the make-up man, new on the job, swapped some lines around and made us say that Brother Bacon resigned at Picayune to accept a call to Bogalusa, La. We wrote it of Brother O. P. Estes, and again we say Mississippians will give him up with regret.

For the second time consecutively Mississippi furnished the healthiest girl in the United States at a contest in Chicago where several hundred girls entered. Last year and this year the girls who won were from the Delta portion of the State, the part where insurance companies several years ago charged extra for life insurance. Which only shows how much insurance companies don't know—sometimes.

Maybe the editor and Brother E. T. Mobberly do not agree on some things, but they had a get-together meeting Sunday. The editor had four square meals at his house, and preached for him twice on Sunday. We talked about nearly everything except women. On Sunday night the church ordained two new deacons recently elected, Brethren, Hunter and Nichols. "We" enjoyed it and the others seemed to. Pastor Mobberly has an excellent library and makes good use of it. He will be a top notcher if he ever gets straightened out on 1 Cor. 14:34. And his wife knows the art of being a good hostess and a pastor's helper.

The meeting at Clinton closed last Thursday night. Dr. Austin Crouch, pastor at Murfreesboro, Tenn., preached for ten days a gospel as good and true as we have ever heard. Somehow there were many interferences with the meeting and the people never gave themselves wholly to the work as they generally do. Pastor Loveless was incessant in his labors for the cause and many others were faithful in attendance, but others were not gripped by the meeting. There were about twenty added to the church, and one of the best services we have ever seen resulted in twenty young people announcing their surrender for life long special service to God. Also there were quite a number of reconsecrations. It will be the purpose of the pastor and his helpers to push the present advantage till many others are reached.

BOOKS

Pure Gold by Dr. J. G. Bow is a new book issued by the Sunday School Board, price \$1.50. The author is an honored Kentucky preacher of wide experience with successful work in many lines to his credit. This is a very wholesome book, a story of a group of young people in college, a healthy, normal bunch who are gradually and greatly influenced by the genuine Christian character of an orphan girl who proves her faith and wins others to it. There is enough of romance to make everybody interested, and it comes out satisfactorily. It is a good book for any home and any library.

Advanced B. Y. P. U. Methods.

The title above is the name given to a book recently published by Mr. T. C. Gardner, secretary of the B. Y. P. U. department of the General Convention of Texas. I have carefully read this book both in manuscript and since its publication. I want to enthusiastically endorse and commend it to every pastor and B. Y. P. U. worker in the South. Detailed information is given on how to grade a B. Y. P. U., which is the training service for the whole church.

I rejoice at the splendid progress that is being made in Mississippi, under the efficient leadership of Secretary Auber Wilds. Mr. Gardner's book is in line with the graded work that Brother Wilds has been urging and, I think, will prove a blessing to every one who reads it.

—T. L. Holcomb.

Sherman, Texas.

A COMPARATIVE STATEMENT OF HOME MISSION GROWTH FOR TWENTY-FIVE YEARS IN FIVE-YEAR CYCLES

By B. D. Gray, Corresponding Secretary

Years	Contributions	Baptisms
1899—1903	442,152.28	36,038
1904—1908	877,291.88	74,713
1909—1913	1,607,184.00	132,591
1914—1918	2,023,393.92	181,669
1919—1923	5,550,482.51	213,567
1924—	952,570.18	29,930
Total	11,453,074.77	668,508

From the above it will be seen that the receipts of the second cycle were about double those of the first, and those of the third about double those of the second. In the fourth cycle the ratio of increase drops, but in the fifth cycle the receipts are more than 250 per cent greater than those in the fourth. The receipts for 1924 were about \$70,000.00 more than twice as much as the receipts for the first five-year period.

The ratio of increase in baptisms kept pace with that in receipts for the first five years but fell short in the last ten.

There is ground for gratitude over this growth.

The Mary Anderson Auxiliary is supporting one girl each year in this Home and since the visit of Miss Anderson and the college girls, we each feel a new interest in this Home.

Our Y. W. A. is small in numbers but full of zeal and are planning a big year's work for the coming year.

We feel very grateful to Miss Anderson and the B. M. C. girls, Misses Minnie Lee Harpole, Maggie Sue Patton, Louise Hudson, Irene Fitzhugh, Nan Ragland and Mary Carpenter, for the message they brought us of the "Mo-Kwong Home for Blind Girls" in Canton, China.

—Reporter.

98 CHURCHES PLEDGING \$10,000 AND OVER

Church	Pastor	Address	Balance Unpaid
Aberdeen	J. M. Walker	Aberdeen	\$ 5,819.56
Amory	W. R. Beckett	Amory	7,014.79
Batesville	J. W. Lee	Batesville	3,294.57
Bay Springs	H. C. Clark	Bay Springs	4,904.79
Belzoni	J. H. Hooks	Belzoni	13,438.26
Biloxi 1st	S. G. Posey	Biloxi	4,155.34
Blue Mountain	W. R. Cooper	Blue Mountain	6,389.68
Booneville	C. H. Mount	Booneville	6,057.25
Brookhaven	J. A. Taylor	Brookhaven	15,603.95
Brooksville	H. B. Williams	Brooksville	7,896.09
Canton	C. E. Welch	Canton	
Central—Coldwater	E. S. Flynt	Coldwater	9,202.45
Charleston	R. A. Kimbrough	Charleston	7,637.29
Cleveland	B. L. McKee	Cleveland	12,178.70
Clinton	B. H. Lovelace	Clinton	9,956.03
Collins	Wayne Alliston	New Orleans, La.	6,728.52
Columbia	Jno. T. Christian	Columbia	21,219.90
Columbus 1st	J. D. Franks	Columbus	7,604.39
Como	*J. K. Stratton	Como	4,372.69
Corinth 1st	T. W. Young	Corinth	7,020.63
Crystal Springs	J. P. Harrington	Crystal Springs	12,359.18
Drew	W. A. Sullivan	Drew	13,094.66
Duck Hill	R. L. Breland	Coffeeville	1,754.21
Duncan	Jno. F. Measells	Tunica	17,872.86
Durant	J. M. Metts	Durant	4,754.10
Ellisville	Geo. F. Austin	Ellisville	4,958.55
Flora	E. V. May	Flora	500.65
Forest	*Judge Jeff Kent	Forest	2,861.49
Galilee—Gloster	E. K. Cox	Gloster	9,585.68
Greenville	*Junge R. B. Campbell	Greenville	19,575.95
Greenwood	J. W. Storer	Greenwood	28,074.66
Grenada 1st	W. E. Farr	Grenada	11,239.81
Gulfport 1st	W. A. McComb	Gulfport	4,916.63
Hattiesburg 1st	W. F. Yarborough	Hattiesburg	20,663.10
Hattiesburg Immanuel	W. S. Allen	Hattiesburg	3,387.49
Hattiesburg Main St.	D. A. Youngblood	Hattiesburg	18,641.26
Hazlehurst	O. O. Green	Hazlehurst	11,727.10
Hernando	W. Q. Maer	Hernando	2,453.08
Hollandale	*Paul Holland	Hollandale	7,648.15
Houston	W. C. Stewart	Houston	13,611.71
Indianola	H. L. Martin	Indianola	25,548.39
Inverness	J. A. Landers	Inverness	13,773.22
Davis Memorial	B. W. Hudson	Jackson	2,712.05
Jackson 1st	W. A. Hewitt	Jackson	23,829.52
Jackson 2nd	H. M. King	Jackson	7,837.03
Kosciusko	A. T. Cinnamon	Kosciusko	7,083.91
Leland	E. H. Marriner	Leland	20,142.66
Lexington	N. A. Edmonds	Lexington	8,094.24
Liberty Amite Co.)	GGeo. W. Riley	Liberty	10,477.74
Louisville	S. G. Pope	Louisville	4,323.95
Lumberton	E. E. Ballard	Lumberton	5,641.84
Lyon	D. A. McCall	Lyon	14,375.12
Macon	*Hon. I. L. Dorroh	Macon	7,618.58
Magee	J. L. Boyd	Magee	3,663.66
Magnolia	J. J. Mayfield	Magnolia	3,719.98
Marks	C. T. Johnson	Marks	22,788.11
McComb, East	W. A. Gill	McComb	5,539.40
McComb 1st	J. W. Mayfield	McComb	21,218.23
McComb South	R. R. Jones	McComb	6,273.11
Meridian 1st	L. R. Christie	Meridian	31,724.56
Meridian 15th Ave.	J. C. Owen	Meridian	14,869.95
Meridian 41st Ave.	J. C. Richardson	Meridian	5,742.88
Meridian Southside	B. S. Vaughn	Meridian	5,665.60
Merigold	J. E. Kinsey	Merigold	9,685.40
Mendenhall	J. P. Williams	Mendenhall	6,254.02
Moorhead	H. H. Webb	Moorhead	9,706.93
Moss Point	J. F. Brock	Moss Point	8,079.55
Mt. Carmichael—Noxapater	S. P. Morris	Noxapater	6,299.10
Natchez	Wm. A. Borum	Natchez	4,893.04
New Albany	G. W. Duncan	New Albany	17,869.13
Newton	W. H. Thompson	Newton	15,402.29
Okolona	W. O. Blount	Okolona	11,671.80
Oxford	F. M. Purser	Oxford	13,014.20
Picayune	O. P. Estes	Picayune	6,604.65
Pontotoc	*J. E. Knox	Pontotoc	8,137.14
Poplarville	M. K. Thornton	Poplarville	4,791.22
Prentiss	J. B. Quin	Prentiss	2,498.30
Quitman	R. S. Gavin	Quitman	3,808.03
Richton	J. L. Low	Richton	4,661.44
Ruleville	Geo. S. Jarmon	Ruleville	9,800.08
Sardis	B. C. Cook	Sardis	1,554.43
Senatobia	B. P. Robertson	Senatobia	12,830.64
Shaw	F. W. Roth	Shaw	15,885.74
Shubuta	C. M. Morris	Shubuta	4,104.62
Starkville	J. D. Ray	Starkville	6,072.47

Unpaid

5,819.56
7,014.79
3,294.57
4,904.79
3,438.26
4,155.34
6,389.68
6,057.25
5,603.95
7,896.09
9,202.45
7,637.29
2,178.70
6,728.52
1,219.90
7,604.39
4,372.69
7,020.63
2,359.18
3,094.66
1,754.21
17,872.86
4,754.10
4,958.55
500.65
2,861.49
9,585.68
19,575.95
28,074.66
11,239.81
4,916.63
20,663.10
3,387.49
18,641.26
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2,453.08
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13,611.71
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7,837.03
7,083.91
20,142.66
8,094.24
10,477.74
4,323.95
5,641.84
14,375.12
7,618.58
3,663.66
3,719.98
22,788.11
5,539.40
21,218.23
6,273.11
31,724.56
14,869.95
5,742.88
5,665.60
9,685.40
6,254.02
9,706.93
8,079.55
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17,869.13
15,402.29
11,671.80
13,014.20
6,604.65
8,137.14
4,791.22
2,498.30
3,808.03
4,661.44
9,800.08
1,554.43
12,830.64
15,885.74
4,104.62
6,072.47

Church	Pastor	Address	Balance Unpaid
Sumner	J. A. Barnhill	Sumner	28,097.49
Sumrall	N. J. Lee	Sumrall	8,936.63
Terry	*Miss Anna Wolfe	Terry	2,651.31
Tupelo	D. I. Purser	Tupelo	6,180.09
Tylertown	W. A. Roper	Tylertown	
Union (Newt. Co.)	G. O. Parker	Union	2,069.24
Utica	Owen Williams	Utica	2,859.26
Verona	J. A. Rogers	Amory	6,547.49
Vicksburg 1st	J. C. Greenoe	Vicksburg	
Water Valley	J. G. Lott	Water Valley	13,189.19
West Point	E. J. Caswell	West Point	9,575.42
Winona	V. E. Boston	Winona	12,149.08
Yazoo City	Webb Brame	Yazoo City	6,482.16
Total			\$924,700.51

It will be seen from the figures above that if the 98 churches listed would pay one-half of the balance due, that we could reach our quota. The majority of these churches could pay all of the balance due. We trust that individual conscience, denominational loyalty, Kingdom interest and love for Christ may cause these churches to arise in their might to put on their strength and crowd themselves for the days that remain to put Mississippi over with the last cent for the glory of our Christ.

R. B. GUNTER,
Corresponding Secretary.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS BY STATES May 1—December 1		
	1923	1924
Alabama	13,223.28	14,830.61
Arkansas	3,442.92	253.50
District of Columbia	1,837.64	1,124.68
Florida	7,204.76	9,227.91
Georgia	23,881.00	24,488.29
Illinois		
Kentucky	33,397.27	32,631.15
Louisiana	5,049.92	7,740.65
Maryland	7,500.00	5,519.35
Mississippi	22,969.78	24,879.45
Missouri	11,937.03	13,335.31
New Mexico	1,547.84	200.00
North Carolina	18,303.39	17,043.75
Oklahoma	13,347.32	5,055.84
South Carolina	5,896.10	3,633.62
Tennessee	23,098.20	12,954.23
Texas	82.39	14,739.85
Virginia	59,739.63	55,433.50
Miscellaneous	1,070.23	2,762.17
	253,528.71	245,853.86

THE LAST CALL

Sunday, December 21st, has been designated as the Last Call for the 75 Million Campaign.

This does not mean that nothing will be said after this date. The purpose of this special call is to call loudly enough to cause every Baptist in the State to hear and say: "Here am I with every cent that belongs to God." This done, we shall say no more.

The call on this day, for those who do not answer on the 21st, is to be ten days long, or until such time as they shall answer with 100%. The call ceases the 21st, if our goal is reached.

In Scotland years ago a charred cross dipped in goat's blood was sent from village to village as a call to battle. May the Cross of Christ, anointed with His own blood, appear before us with new power as we hear the call on the 21st and as we approach the season of His birth, and call us to arms for the final conflict in the 75 Million Campaign.

The Rear Guardsmen now number seven. With the Jews, seven is a perfect number. It is not with Christians. One Hundred per cent is the only perfect number for Christians. If we cannot get One Hundred Per Cent of our 207,041 Baptist people to save the day, we will win with one-half per cent, if 993 more will join Bryan Simmons, L. R. Christie, A. H. Longino, W. D. Ratcliff, R. B. Gunter, J. W. Lee and J. W. Mayfield—five preachers and two laymen.

May every member in the State come to the help December 21st and let's pay up Mississippi's Quota and be through with it. Come on. What do you say? Chrastmas will mean more. Revivals will spring up throughout the State if we do.

Remember December 21st—FINISH UP DAY. My last general call. The call is clamant.

R. B. GUNTER,
Corresponding Secretary

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

TONGUE OF FLAME

You have probably sat and watched a coal fire burn, and observed that when the coal gets hot it will begin to sputter and emit a long jet of smoke and gas that shoots out at times for six inches or more. This is probably the way gas is made. You have also watched this same fire getting hotter and hotter till this jet of smoke and gas catches afire, and becomes a tongue of flame; giving out light and warmth.

Now have you seen a similar situation in the pulpit? There are times when there is just enough heat to produce smoke and emit gas. You always feel like that there is a dead loss here, just wasting the opportunity to make the gospel luminous and saving. The difference is not in the truth that is preached, for the substance of the message is the same. But the difference is that in one case the truth is on fire, and in the other it is not. Some one has defined eloquence as logic on fire. We are not so much interested in logic, but we are interested in the gospel and its effect on the hearts and lives of the people. The evangel is the truth concerning Jesus at such temperature as to be warm and luminous.

It takes a certain temperature to make any seed germinate, whether it be a grain or an egg. As long as it is kept in cold storage it will never sprout and never reproduce. But kept warm it will incubate. Now the reason some men can preach the same truth, the same gospel and have altogether different results may be due to the temperature in his own soul. The endowment of the Holy Ghost will give the tongue of flame, as in Pentecost, when tongues as of fire sat upon each of them. We still need to tarry till we are endued with power from on high.

LOOSED FROM SINS

In the first chapter of Revelation John breaks out into praise of the Lord Jesus, as he often does at the mention of his name, in these words, "Unto him that loveth us, and loosed us from our sins by his blood, etc." This is the rendering of the American Revision, which is probably correct, while the old version says, "Washed us from our sins." The latter is a good scriptural idea, but there is no use to lose another good scriptural idea, of being loosed from sin. The confusion arose from the Greek word for wash and the word for loose being pronounced alike though spelled differently. In this case it is almost certainly "loosed from sins."

The figure probably originated with the analogy between sin and disease, for sin is a disease, soul sickness. When the body is sick you get a physician, when the mind is sick the patient is sent to a sanatorium for the treatment of nervous diseases. When the soul is sick, the only physician who will do us any good is the Lord Jesus.

The New Testament uses the same language that we do when it speaks of disease. Matthew speaks (4:24) of the people who brought those to Jesus who were "holden" with diseases. We speak of people who were "taken sick" or "seized" with pain. This means that people are in the

grip or power of disease or pain; and they came seeking something or somebody who could make the pain relax its hold or grip.

The same language is applicable to sin, for the same conditions obtain. People are said to be taken captive by Satan. And Jesus came to set at liberty them that are bound, to open the prison to the captives. One of the most serious and inescapable facts of life is the grip that sin has on the souls of men. Often they are willing slaves, and only when they seek to escape are they aware of the hold that sin has on them.

What can be done for people like this? The answer is there is a remedy, and only one: We must go to him who loves us and looses us from our sins in his blood. This has been tested and has never failed. Sin relaxes its hold on those who find refuge under the cross of Christ. We need not bother the sinner with talk about imputed righteousness and imparted righteousness. Those are very good terms for preachers to study about. But a doctor doesn't sit down by the bed of the patient and read to him a chapter from his materia medica, nor his theory and practice of medicine. He gives him a good big dose of physic. We need to point the sinner to the Lamb of God that taketh away the sin of the world, and as he comes to Jesus, the hold of sin relaxes; the burden of sin rolls away; the love of sin disappears; and the love of God is shed abroad in his soul through the Holy Spirit which is given unto him.

TELL NO MAN

There are some strange things in the Bible, until you study them out. Among them may be classed the injunction of Jesus more than once imposed upon people who were healed, not to publish what had been done for them. This was not a universal prohibition, for you will recall that he told the former demoniac to go home and tell his people what great things God had done for him. But you will notice that he told him to "go home" and not out on the street, nor gadding about. However, we are now concerned about his instructing them to "tell no man". Why should he lay this prohibition upon them?

It is customary to say that Jesus was seeking to avoid the confusion and hindrance to his work which too much publicity might bring. And this doubtless has an element of truth in it. He did not wish to bring about him a curious, gaping rabble who had just come to see what this strange miracle worker could do. They would be a hindrance and not a help.

But this reason does not altogether satisfy, for there are psychological or spiritual reasons which lie deeper down. First among these we would place the fear on his part that people might become outwardly informed, without being inwardly convinced. Instead of becoming disciples by personal knowledge of him, they were in danger of becoming followers once removed. This expression we borrow from the relationship which kindred sustain to each other, who instead of being first cousins, are more distantly related. Instead of being disciples they might be simply near-disciples. There are some forms of religion that sustain the same relationship to Christianity that vaccination does to smallpox, just keep you from taking it. These are man-made disciples.

There is a great deal of second hand religion in the world, the kind that you get from people and not from Christ. They accept the testimony of men, and have never heard the voice of God. They were taught at home or in Sunday School, or perhaps from the pulpit. But they have never been taught of God. Jesus was careful about depending on propagating his religion simply by the testimony of men. He accepts it as only second best. That is what he said about it when he appealed to the testimony of John the Baptist: I receive not testimony from man, but these things I say that ye may be saved. Jno. 5:34. You will recall that he specially commended the confession of Peter, because he said he didn't get his faith from men, but the Father revealed

the truth to him. And then in that connection he cautions them: Tell no man that I am the Christ. Men have their place in the Kingdom and their testimony to Jesus is proper. But it is secondary. We need more Christians that God made.

There is another reason for this prohibition against telling what God has done for you, and it is a very important reason. This is the fact that it may have on the one who tells it. Please bear in mind that truth is two sided. Even the word of God, the sword of the spirit has two edges, cuts both ways. There is an obligation to testify and there is a blessing on the one who testifies to what God has done for him. We have no sympathy for nor patience with the man who would shirk the responsibility. But there is a distinct danger in unguarded, unguided, unrestrained talking, particularly in public, about personal spiritual experiences and blessings.

We are not thinking now of the danger to one who listens, the danger of being misled; but the danger to the spiritual life of one who talks too freely about himself, even about what God has done for him. The danger is that one may be thinking more about himself than about God. Self-consciousness is fatal to spiritual life and growth and a bar to effective Christian service. This may be easily developed particularly in young people and prevent any further development of spiritual life. For this reason people should be cautious about commending public efforts of Christians. We heard a brother a few days ago say he forever ruined a good man's praying by telling him how well he prayed. After that the brother talked to the man who praised him instead of talking to the Lord when he prayed. It is a questionable procedure to put on a sample program by young people to show how well they can do. It is so easy to do our righteousness to be seen of men instead of doing it to glorify our Father in heaven. They say that bricks in a kiln may be spoiled by getting the fire too hot under them when you first begin to burn them. Some spiritually precocious people play out very early and are never heard from in the church any more. Too much light turned on a new baby is likely to impair the eyesight permanently. And too much in the lime light will spoil any Christian life. It is a good thing to mind the motto which Paul gives us: Let your moderation be known to all men. That is about the only thing about yourselves which it is safe to make known to all men. We are living in an age when our streets are never dark. But have you ever seen a good strong thrifty tree grown under the glare of electric lights? Paul spent three years in the desert with God before he began to preach; and Moses spent forty years there getting rid of some notions and learning some valuable lessons. But now-a-days we want a "testimony" from everybody three times a day. The person who talks a great deal ought to do a good deal of thinking and praying—alone with God.

JEHOVAH'S SONG IN A STRANGE LAND

Spiritual Songs have a weird fascination, a marvelous appeal which even an ungodly man is bound to recognize. They are born of a fellowship with God so sweet, so unearthly, that they carry something of the musical cadence of heaven in their words and tones. They are the offspring of joy so elevated or of longing and suffering so acute as to find their way to the hearts of men in a mysterious way. Often they are a great aid to the preaching of the gospel, preparing the way for it, or carrying it home to men's hearts in a way that nothing else can. We should be appreciative and grateful for the spiritual ministry of song.

But like every other excellent thing, these same songs may be sadly abused in being made to minister to a mere curious or sentimental and superficial emotionalism. People like to see or read about the finer and deeper emotions, while they themselves are merely listeners or onlook-

ers, and make no suitable response in their own souls. And there is a danger here in our singing. When the children of Israel were exiles by the rivers of Babylon those who held them captives used them to listen to their strange, weird singing, as these men and women poured out their souls in the plaintive melodies of Zion. Perhaps they laughed at these captives, were amused by their singing, until the Israelites, seeing they were being watched, relapsed into silence. Then the Babylonians requested them to sing for them some of their hymns of Zion. But the psalmist says, How shall we sing the Lord's song in a strange land? They were not written for amusement or entertainment. A sacred song is a sacred thing. It is means of worshipping God, and should never be lowered to become a mere piece of entertainment or an instrument to stir superficial and unintelligent sentiment.

Now some applications of this by way of caution. Have you listened to Negroes sing just to be amused or entertained by their spiritual songs. It will be a sad day for them and for us when they sing their spirituals for the entertainment of white people. Let them sing to be sure. And we may listen. But be sure that it is with sympathy and reverence and in the genuine spirit of worship. Let your own soul be lifted up into fellowship with God, and join with them if you can, and it won't spoil the singing.

Some months ago we heard a large company of preachers, white preachers, singing lustily and repeatedly the old song, "My latest sun is sinking fast, my race is almost run", with the swelling chorus, "O come angel band— O bear me away on your snowy wings". They didn't mean a word of it. They were singing what wasn't so. They were not nearing the end, so far as anybody could see, and if they had been they wouldn't have been singing. They didn't want to be carried away; and if a company of angels had appeared, as they requested, they would have shut their mouths and taken to their heels. But it was a loud swelling chorus, a fine ethereal sentiment, and they had abandoned themselves to the luxury of the tune and the sentiment. They were simply badly fooled.

Again we heard a large congregation singing in great fashion that old moving hymn, "Come, humble sinner, in whose breast". It is a great hymn and they sang it with great gusto. But there wasn't a sinner in the house, who was the least bit concerned. Perhaps they were singing it with the memory of some past occasion when it was suitable to the situation; but not at that time. And there wasn't any sinner who came, of course. Nobody was particularly expecting them. The congregation was having a good time singing and just abandoned itself to the luxury of feeling good. It would be a good idea to pay attention to what we are singing. See whether it is true or not, and find out what we are singing for.

EDUCATION AND ATHLETICS

An honored brother sends us an editorial on this subject found in last Sunday's Commercial Appeal. We are glad to give it a place in The Baptist Record, for it points to a diseased spot in all our educational institutions.

This is not a simple matter that can be disposed of by any quick action on the part of friends or enemies of our educational institutions. Some educators are working at it with more or less seriousness. All are beginning to recognize that it is a matter that threatens to undermine the whole educational structure. But we seriously doubt if these most directly responsible realize how threatening the situation is.

If some country Baptist Association passes resolutions about the matter, those next to the situation are exempted to say "O well, what do these moss backs know about it?" Or if a preacher says anything about it, some over enthusiastic fan at an athletic whom says, "Oh(his brains are all on one side of his head, and you can't expect him to see anything in its proper perspective."

But when the editor of probably the greatest daily paper published in the South (except those published in Mississippi) comes out in a double column, Sunday editorial that goes to possibly 200,000 people, then it is time for the rest of us to sit up and take notice.

It has come to pass now that the athletic feature in a college is supposed to be its greatest advertising asset. God pity us; when Samson says to Moses you must take a back seat, and the megathosaurus returns to knock the planets out of their courses with one swish of his tail; and the prize fighter eclipses the apostle Paul. If you try to induce a student to attend your college now you must show him a picture of huskies or a bunch of half naked simians and dangle them before him about as a clown pulls the strings and makes a jumping jack amuse the kiddies. And every prophet of God and every evangelist of education must soft pedal his convictions for fear of having a mine sprung under him or a smothering blanket thrown over him. There is hardly a week passes but we hear people speaking of danger in the over emphasis of athletics, speaking things which apparently they are afraid to say in print, for fear, alas that they may be thought enemies of education!

It is difficult now to maintain high standards of scholarship because some men can't stay in school long enough to get their minds on their books. They must make their schools famous by the number of games won and the number of ribs cracked. It is difficult to run a protracted meeting without interference from some athletic carnival. If heresy is over emphasis on one thing to the neglect of something else, then the world is threatened with a trial of education on the charge of heresy.

Brother G. S. Jenkins, a Mississippian who has been pastor for several years at Whitesville, Tenn., has been called to Forest and will return to Mississippi. We are rejoiced to welcome the prodigal home.

Mr. Duke, the millionaire tobacco manufacturer of North Carolina, has given forty million dollars as a trust fund, the interest to be used in education and benevolence. Most of it goes to Methodist schools, but a small percentage goes to Furman University of South Carolina. We are glad to hear of this fine piece of benevolence, and wish that more of our good men were rich and vice versa.

Laurel, Massachusetts, has sold its jail for a school house since prohibition came.

We had a cross word puzzle in last week's Record. Did you solve it? The make up man swapped the places of pages six and seven and we didn't discover it till it was too late. It probably would take a cross eyed Chinaman to solve it. And we had a few cross words with the printer about it. But we are all in a good humor now. Hoping you are the same, I am yours truly.

There will be no issue of the paper Christmas week. That is, the paper which would be dated December 25 will be omitted. Look for us January 1, 1925. Hoping you the best Christmas ever, and a still better New Year.

Something over a year ago Brother Joel D. Rice went to his heavenly home. He had it in mind before he died to borrow money and complete the payment on his Campaign pledge, as he was a long time in poor health. Recently his daughter, Miss Sadie Rice of Sunflower, has sent to the Board a contribution to pay her father's pledge. There is hardly anything which could bring her greater joy.

Evangelist T. O. Reese, D.D., Marbury, Ala., and Gospel Singer Chas. O. Miller, of Atlanta, Ga., have just closed a meeting in First Church, Somerset, Ky., in which 86 were received into the church.

Evangelist Dr. T. O. Reese and Singer Chas. O. Miller are now in a fine meeting with Dr. Julian Atwood, First Church, Harrisburg, Ill. This is Dr. Reese's second meeting with this church. The Harrisburg Church is one of the finest church plants in the country. It has a seating capacity of about 2,000.

We have occasional requests for the Baptist record to be sent to people who are not able to pay for it. We have two such requests on hand now, one from a brother who has preached in Mississippi for many years. It would be a beautiful thing for those who are able to give these people the pleasure of reading the Record. Would you like to send it to one?

WHO WAS TO BLAME?

Friday, December 12, 1924, the daily papers of Jackson carried an account of a very sad tragedy, occurring at 7 P. M. on the previous day. Assuming that these reports gave the substantial facts in the case, the question, who was to blame, becomes a very pertinent one. I am discussing just one feature of this sad affair. I do not incriminate or exonerate either one of the principals. They were both my friends. The matter of investigating and passing upon this case belongs to the courts. My purpose is to draw a lesson which may in some way benefit the living. The facts entering into the case constitute it a very complicated one. The slain and the slayer were the best of friends, brothers-in-law and equal partners in a prosperous grocery business. Both were highly respected citizens, and very pleasant to deal with. So far as known, their relations, commercial, social and domestic, were pleasant. Neither one mistrusted the other.

On the fatal day, a traveling salesman visited their store. After the compliments of the evening, he drew from his pocket a quart of grain alcohol, and offered a drink to the proprietors of the store. Each accepted. A crap game ensued. A dispute arose over a dollar. A fist fight followed. After some threatening remarks by the man afterwards slain, he left the store. The other remained, locked the front door, and went to the rear of the store to check up the day's business. After a brief time, the one who left returned, and while trying to unlock the front door, was attacked by the one from within who had come from a side door to the front, was shot twice, dying without a groan or a struggle.

The slayer was then incarcerated and awaits trial on a charge of murder. The slain man was interred in Cedar Lawn Cemetery, Jackson. The heart-stricken mother sits in deep sorrow and mourns the untimely death of her boy. The wife of the slayer, a sister of the slain, is overwhelmed with poignant grief, as it were with Scylla on the one side and Charybdis on the other, closely related and deeply interested in both parties. The third party in the case furnished the liquor. It is not difficult to see that the liquor caused the death, and also to see that the party who supplied the liquor is a murderer. The law should leave no stone unturned to apprehend and punish him to the extreme limit of the law. The salesman furnished the alcohol, drinking and gambling ensued, the tragic death resulted, the mother, wife and other relatives and friends are in deep distress, the bootlegger free. Who is the greatest criminal? Evidently the salesman who caused it all.

Can good citizens wink at bootlegging, smuggling and using the outlawed stuff on the sly, seeing with their own eyes in their own midst the havoc and distress that follow in its slimy trail? Nay more, will our citizens be contented to be derelict and inactive in the matter of the strictest enforcement of our anti-liquor laws, both state and national? The bootlegger salesman, though not the only criminal in the case, is the chief one. Sympathy with lawlessness makes citizens morally particeps criminis.

—T. J. Bailey.

EDUCATION—CULTURE OR ATHLETICS

Commercial Appeal

During the past week we had a conference of the members of the Southern Association of Colleges and secondary schools of the southern states. Representatives of state and private schools were present.

The whole field of education was touched in spots. We followed the proceedings closely in reports and in conversation with those who were present as observers.

We wanted to learn something from the conference. We wanted a suggestion for a solution or a remedy. We did not get it.

We wanted to know how much a force of education can be, as it is carried on at present, in the matter of rearing children and training youth so that when they are out in the world the number of failures will be reduced.

Those who are failing are the lawless. Within the last five years there has been so much lawlessness in the United States among our young that it has attracted the attention of even the fast moving.

Young men kill, rob, steal, bootleg and commit such other crimes that immediately bring them into notice. Young men and old commit crimes equally heinous, but they are not spectacular, they are not public and maybe not public property. In this class are the crimes of unfair dealing, fraudulent misrepresentation, selling something for more than it is worth and often selling nothing for something.

Also in this list of non-spectacular crimes is the business of flirtation with the sexual appetite and the hunting out of women for destruction and the hunting out of other women for mutual contact in wrong doing.

These crimes are not entirely among the males. There are both old and young Jezebels. So plentiful has a certain class become that they are called vamps.

The condition has reached a point where we are now classifying the participants. Some are flappers, some are vamps and some are sheiks.

There has been a drop in the morals having to do with the obedience to the law of the land.

There has been a decline in business morals, and there seems also to be a break in sex morals.

We thought maybe the educators would have something to say about these things, but they did not say much.

The big question at the session was athletics. It has almost come to pass that schools feel that they can not exist without a winning athletic team. They must have a strong football team.

The faculty and the trustees make preparations for athletics. The trustees make appropriations and the alumni make contributions.

Expensive coaches are hired, athletics are built up. Out of these halls of learning no more do we hear who graduates maxima cum laude or who wins the honor that old Cambridge gives to a senior wrangler.

It is a great age for research, but there is no public record of the splendid work done by the young men and young women in the laboratories, in geology, historical research, in unraveling the riddles that the ancients have written in stones, bones and copper.

They may get a little of Locke translated into the argot of the day; maybe a little from Plato, Aristotle or Socrates through an interlinear or through one of Haldeman-Julius' nickel condensations.

Socrates was a wise man. So was Epictetus; so was Marcus Aurelius, and so were Bacon and Shakespeare. In our own English-speaking purview Addison, Johnson, Pope and Edmond Burke were worth while.

You may smile, but every American wanting to get a grasp of early times can learn many things from James Fenimore Cooper.

Maybe our young men would be better off if in the schools and the universities they were induced to read the early papers of Jefferson, Madison and Hamilton.

But here is what has happened with the athletics; the camel is under the tent and has knocked down the centerpole.

The culture and the scholarship of the colleges are obscured by the athletics. The professors complain that the first, second and third trainers draw more wages than they do. But our Babbitt trustees answer that they must have a winning team.

Now they are talking about purifying college athletics, rather they want to decommercialize athletics. You can not decommercialize a thing that costs from \$10,000 to \$100,000 a year. The business of college athletics is the biggest part of the business of the college.

Football has become to be as expensive and as big in its dollar and cent operation as professional baseball. It is coming to have its magnates, its John McGraws, its Old Fox Griffiths and its Charlie Comiskeyes. It has its scouts, who go up and down the country on the lookout for promising varsity team material.

The tragedy of the thing is that the merit that comes from athletics is confined to so few in a university of 2,000. There may not be over 100 men directly or indirectly in football, and there may not be 200 men directly or indirectly in football and baseball.

Athletics in colleges and schools are neglected. That physical training which should be the part of the makeup of every boy or girl gets to probably no more than 10 per cent of the total student body.

The commercialization of football and baseball has destroyed interest in and enthusiasm for calisthenics.

Our schools have gone football and baseball mad. Their general athletic programmes are all but destroyed.

Should there be match games of football?

Certainly, but strictly between colleges and then with a free gate with the playing place on the college campus.

We are not so concerned with athletics, except in that football has obscured the sight of faculty and trustees as to the things that are really worth while.

The student of today is the voter of tomorrow. He will become a full-fledged citizen in a few years. Is he getting in college those foundations of culture, right thinking and general knowledge that he must have later on lest he be a failure?

How much does he get which finally becomes a light to him on a road which goes into the hereafter and never ends?

Will he travel this unending road in light or in darkness?

People who are now in the years from 20 to 35 more than ever before are living as if the grave means annihilation.

Something was said at the conference about educating young men so as to make them a success in life.

What is success? Accumulation of property or a political over-lordship are the two terms in which it is too often measured. The road to these two successes is concreted with materialism.

There are many today who will tell you that education is good only when it yields quantity production. This was not the education of those who shaped the destinies of this world. Socrates and Plato have influenced the thought of the world as no other two men did.

We doubt that the trustees of any university would hire two like minded men today unless it was for advertisement. Socrates might get a job helping to coach the football boys because he was a hefty old fellow.

Michaelangelo was a great mathematician. He was an engineer. He was an architect, but also he was a great sculptor, a great painter and a poet of no mean ability. Imagine one of our schools of technology turning out an engineer, a painter and a poet in one individual.

Leibnitz was said to have a universal mind, but he does not belong to this age. Edison knows electricity, but he is so poorly educated, and as a young man he was so badly trained that he has not enough information to know that he does not

know anything about economics and theology. He makes a fool of himself every time he talks about them. Of course, Edison was a poor working boy and had no chance; but the young men entering the engineering schools today will get about as much cultural training as Edison got, and he did not go to school.

It seems to us that the spiritual, the ideal and the beautiful are now looked upon by school trustees as merely things of dreams, unimportant, unreal and evanescent.

The occupation of being educated takes up from 10 to 15 years of the life of all of us. Then we have an average life of 20 years. That is all.

We ought to be able to put that 20 years to good use for ourselves, our neighbor, our country and our God.

The education years are the years of molding. We wonder if the molding machines are as good as they were 50 years ago?

We wonder if they can be improved upon?

The present product is discouraging to those who think that even on this earth human beings in time will come into the fullness of a balanced life rich in comfort, realized ideals and spiritual qualities.

STILL "MORE TALK ABOUT WOMEN"

That was a splendidly written editorial you gave us again in this week's paper in answer to Brother Mobberly and me in the same issue. It makes a fellow feel mighty good to be handled in so nice a way. But for all you did not come to the point with me. The point is "that your position is not tenable". We will take up again in a minute.

You say "Brother Thornton says he gave us an interpretation in his first article and refers us to that. We have read it over carefully again and failed to find an interpretation. That may be all our fault, but it makes it impossible to answer". Yes; I think so too.

You say again "Now Brother Thornton may be ready to swallow the whole thing and invite them all to preach". I have not said any thing about any body's preaching. Read it again.

Let us come, as Dr. Carroll used to say, "to the milk in the cocoanut". I said in my article in the issue of December 4, "It strikes me your position is not tenable for two reasons:

1. Because there is no Scriptural warrant for segregating a church from a 'Mixed public assembly' where women must not speak to a woman's or young people's meeting where they may speak.

2. Because to make a literal application of the passages you rely on for your position will carry you further than even you would be willing to go".

Let's come down "to brass tacks" and you answer the two propositions with the same painstaking care and elegant manner of your other two articles. What say you?

1. What Scriptures do you rely on for making this segregation? Suppose you mark this as I do, 1, and give the Scriptures now.

2. Suppose a young preacher should come to you and ask you as to these Scriptures would you advise him to apply them literally?

(1) "Let your women keep silence in the churches; for it is not permitted unto them to speak". Would you advise him to have the women to enter the church in silence and keep it and not to say any thing? That is literally what this says. This Greek verb is not used in the Revised Version, I am informed, but to express some idea of communication as speak, talk, tell, utter.

(2) "And if they would learn any thing let them ask their own husbands at home". Would you advise him to teach the women not to ask any questions nor discuss any measure in the church but to go home and ask their husbands there for such information as they would want on any part of the teachings or activities of the church? That is literally what it says.

(3) "For it is shameful for a woman to speak in the church". Would you advise him that if a

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woman did break over some time and talk she would be guilty of shameful conduct? That is literally what it says.

(4) "I desire therefore that the men pray in every place". Would you advise him that men do the praying in every place even in "women's and young people's meetings"? That is literally what it says.

(5) "I suffer not a woman to teach". Would you advise him that women should not teach at all? That is literally what it says. We have been saying that our Sunday Schools were the churches teaching the Word.

(6) "Let a woman learn in all quietness with all subjection". Would you advise him to have the women remain quiet while they are being taught? That is literally what it says.

(The above quotations are the Revised Version from 1 Cor. 14:34,35 and 1 Tim. 2:8,11,12.)

I could not think of you with your splendid ability, your unquestioned piety, your good experience telling that young preacher that these women are to be so completely effaced as to enter a church in silence and not to utter a word nor to teach in Sunday School. Nor would you say to him that men are to do all the praying. Would you?

I will appreciate it if you will answer these questions. As a lawyer would say "Answer yes or no". If you will answer them I will write some more if I feel like it. The fact is I believe I would like to write a few articles on the woman question any way.

—M. K. Thornon.

ENLISTMENT WORK

If I could speak a word about enlistment work without the semblance of causing criticism, a word surcharged with brotherly love and a Christly spirit, both pertinent and cogent, I think I should be impelled to speak that word just now.

Enlistment work is the very heart of the divine program for saving this world from sin. It is the modus operandi by which the great things of the past have been achieved, and to which we must look for all future attainments in Christian endeavor. To this principle and plan we all subscribe in some form or other, and grant its wisdom and potency in all our existing organizations, but is there a distinctiveness in this kind of work which makes necessary an itinerant service? Then, if this be true, under whose auspices or direction is a service like this to be rendered? Is it essentially an ordinate or a co-ordinate service? Would a service like this, under proper direction and ingeniously and wisely programized, be an encroachment on the right or the limitation of the authority of local churches? I will endeavor to give my own personal answer to all the foregoing questions in one single sentence. There is an element of distinctiveness in this work which makes needful and urgent a special service, it should be directed by some general body, patterned after the Jerusalem conference, it is most assuredly a co-ordinate service, and could not, under proper direction infringe on God given and inalienable church rights.

Enlistment work, in a general way or itinerant manner, is somewhat new in Mississippi, and we have no doubt failed to give proper attention to programizing and relating this work to the usual activities of our local churches, and as a result of this failure we have had some little confusion here and there which retarded the progress of the work to some extent.

After all is said, however, results attained have altogether justified our efforts in this new field of activity. Our enlistment men have wrought well, notwithstanding the difficulties of their task, and their labors are a convincing testimony to the boundless possibilities of this character of work. It might be possible to recount some mistakes in their work, here and there, and it would be indeed strange if it were not so, for they are very much like the rest of us, but certainly we are not to abandon the work because of any weakness or imperfection in the workman. I note in a recent issue of this paper where one of our enlistment

men tabulated his November labors, and find from his report that he visited 34 churches, delivered 45 sermons and addresses, conducted 33 other services, made 13 every member canvasses, addressed 20 schools, held 32 church conferences, and arranged for 35 campaigns of some kind or other. Of course no man could do his best work in a cyclonic movement like that, and obviously it would have been better for that good man to have put all that time and energy in about four churches, but the fault is to be found in the plan and not the man.

This writer is hoping that this work can be continued with such definite objectives, and with such an appealing program, that our pastors and churches will find it easy and helpful to use our enlistment forces as their very own in the conduct of their work.

—B. F. Whitten.

Bay St. Louis, Mississippi.

A PASTOR'S DEVICE WHICH HAS MISSION VALUE

J. F. Love, Cor. Sec'y.

At the risk of offending a modest man I wish to pass on to pastors, especially city pastors, a suggestion which has great educational value. Rev. H. N. Massey, Pastor of the Providence Baptist Church, Gaffney, S. C., orders a stock of all our foreign mission leaflets for use in a most unique way. He writes me:

"The enclosed bulletin illustrates the way I distribute our denominational tracts. Each week I try to have something pasted inside. It is certainly read when it is thus made a part of the local bulletin. I publish 200 weekly so I am asking that you send 200 copies each of the tracts."

Brother Massey has these tracts attached by a slight touch of paste to the inside of the church bulletin so that everybody who gets the church bulletin gets a copy of the tract. I doubt not that he comments on the tract thus distributed Sunday by Sunday. The device is such an excellent one that I am passing it on to all pastors who issue church bulletins. It will no doubt prove a great help in missionary education of the membership of any church. There are, too, in every church a company of young people who would delight to attach these tracts to the church bulletin on Saturday night and thus have them ready for distribution on Sunday morning.

THE 1924 SOUTHERN BAPTIST HANDBOOK

By E. P. Aldredge, the Author

The 1924 Southern Baptist Handbook came from the press November 25, 1924. As heretofore, it is bound both in paper and in leatherette, and sells for 50c in paper and \$1.00 in leatherette. It is one of the smallest, and in the leatherette binding, is the neatest and best bound of all the Handbooks. It is in two parts as follows: Part I: The Book of Survey and Part II: The Book of Numbers.

The Town and City Church Survey

Part I: The Book of Survey, contains our summary of survey of the 3,188 town and city churches affiliated with the Southern Baptist Convention. This survey comprises ten chapters and two appendices as follows: Urban population of the South; Baptists and other denominations in the cities; Baptists in the big cities (with 100,000 or more inhabitants); Baptist gains in the urban churches; Baptist pastors in towns and cities; urban church houses and pastors' homes; Sunday Schools of the urban churches; Woman's work in the urban churches; B. Y. P. U.'s of the urban churches; financial achievements of the urban churches; Southern cities having 5,000 and over inhabitants; 104 towns without Baptist churches in the South. This survey cost our office force five months of prodigious and painstaking toil.

Summary of Southern Baptist Work In 1923

Part II: The Book of Numbers, is, in fact, a summary and analysis of all the main features of Southern Baptist work for 1923. It comprises

twelve chapters and the index, as follows: Record breaking gains of Southern Baptists; soul winning and baptisms among Southern Baptists; Sunday Schools and B. Y. P. U.'s in 1923; schools and colleges in 1923-24; hospitals and orphanages in 1923; general boards and auxiliaries of the Convention; Southern Baptist authorship; the Old (75 Million) Campaign and the New Program; Baptist forces in the United States and World; Home and Foreign Missionaries and Evangelists; Southwide and statewide directories.

This little book of 336 pages will answer thousands of questions for the busy pastors, leaders and teachers in our churches. How many Catholics are there in the large cities of the South? Are the Catholics growing as fast as the population? Where does the Catholic growth and strength come from? How do Southern Methodists stand in the large cities? Are they growing faster than the Catholics? How do Southern Methodists and Southern Baptists compare in the larger and smaller cities of the South? And what about the negro population in our Southern cities? In what cities do the negro Baptists lead the white Baptists? These and thousands of other questions are answered explicitly in the 1924 Southern Baptist Handbook—now on sale at all the Baptist book houses of the South and at the Baptist Sunday School Board at Nashville, Tennessee, at the prices indicated above.

WHAT TOLERANCE IS AND WHAT IT IS NOT

Any propaganda in the name of tolerance that forbids the frank and free discussion of great issues is traveling under false colors.

The ignoring or slurring over of fundamental principles is not tolerance. Silence upon vital issues is not tolerance. Refusal to face frankly inevitable social and religious conflicts is not tolerance. Indifference to the plain lessons of history is not tolerance. Crying "Peace, Peace", when there is no peace, is not tolerance. Pusillanimous surrender of privileges and rights purchased at terrible cost by our fathers, is not tolerance. Yielding to the dulcet somnolence of flattery and compliments is not tolerance. The folding of hands to sleep while the enemy sows tares, is not tolerance. Indulging in pious platitudes and sloppy sentiment while superstition, ignorance and priestly greed are building barricades in the streets, is not tolerance.

Tolerance is not the suppression of discussion; it is the free, frank, manly, clear-eyed facing of facts, issues, conflicts and disagreements, without frenzy, prejudice or fanaticism. There should be no passion, untruthfulness or epithets. Only a child will deny that differences of opinion exist, reaching down to the very foundations of our religious, social and economic life. Only a coward, a sentimentalist or an inveterate dogmatist will refuse full and open discussion of all the issues involved. This is the fundamental principle of free speech, and religious liberty. This is real toleration.

Let us not sell our birthright of freedom for a mess of rhetorical pottage.—New Age Magazine.

Miss Mary Anderson, a returned missionary from Canton, China, and for whom the Y. W. A. is named, a teacher this year in Blue Mountain College, visited us this week end and with six of the college girls pictured to us the life of the blind girls in China. Especially did they tell us of the "Mo-Kwong Home for Blind Girls", which was erected years ago by The Janie Sanford Graves Y. W. A. of Blue Mountain College, and since maintained mostly by Y. W. A.'s and free will offerings.

Four out of nine recently elected Southern governors are members of Baptist churches: Governors Walker and Peay of Georgia and Tennessee re-elected; also J. W. Martin of Florida and T. J. Ferrall of Arkansas are Baptists. Mrs. Ferguson of Texas is not a Baptist but was a student in Baylor College at Belton.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. P. M. DOUGHTY, 2nd Vice-President, Shaw
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 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study Leader, Flora
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

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MRS. W. J. PACK, 5th District, Laurel
 MRS. E. W. HEWITT, 6th District, Summit

This is our last issue before the Christmas holidays. Wonder who and how many folks we are planning to make happy at that time?

Do you want to know some folks you can make very, very happy with very little effort and expenditure of money on your part? Here are some:

In Clarke Memorial College, Newton, and in Mississippi College, Clinton, there are some little folks in the ministerial students home that love to think of Santa Claus just as your little folks do. Will you not remember them with a package of some kind? Ask your society to join with you and make the remembrance worth while. Send the former to Mrs. H. L. McLaurin, and the latter to Mrs. A. J. Aven.

Then down in Ybor City, Tampa, Florida, there is a mission school of nearly two hundred little foreign children that are looking forward to Christmas with the eagerness that our own children look toward that happy time. Just a few cents spent on each will mean much in their lives. Talk to your society again and then send a check to our dear brother, Dr. J. G. Chastain, Ybor City, Tampa, Florida, and tell him that you want his little ones made happy at your expense this time.

Our Miss Traylor is improving daily, and will soon be allowed to leave the hospital. She is bright and cheery; and says no one ever had a better time in a hospital. Friends everywhere have remembered her with words of cheer, love letters, and fruits and flowers that have made of her ward a perfect bower of beauty and sunshine.

The Executive W. M. U. Board met in the office of the Corresponding Secretary, December 12, 1924. Several members were absent, detained on account of sickness. Our President, Mrs. Aven, brought the devotional message from the fortieth chapter of Isaiah. Plans for the District Meeting to be held in the Spring were discussed. The State W. M. U. Convention which will convene in West Point in April was also planned for. It was a pleasure to each member of the Committee to know that Misses Kathleen Mallory and Emma Leachman were to be with us at this time. Reports from the Corresponding Secretary, from each of the six Vice-Presidents and from the Leaders of Departments were given. The meeting was most harmonious and all plans for the coming year entered upon with zest.

The letter from Mrs. Ned Rice will be read with interest by all. We are always pleased to have a message from visitors to our Training School.

Dec. 5, 1924.

Dear Council Friend:

Confident am I of your forgiveness for no letter in November. The time was almost wholly given to state and local meetings. Each of them heartened me for the future as well as for the present for almost without exception they showed high heroism in planning for the completion of the Baptist 75 Million Campaign and for the commencement of the 1925 Program of Southern

Baptists. Would you mind turning to page 28 of the December issue of Home and Foreign Fields and reading there the first two of the "W. M. U. Items"? As best I could I stated there how imperative is the necessity for victory in the 75 Million Campaign and how eagerly we should work for an every-member enlistment in 1925 program.

Then please read the third item. Many of our members will give far more than \$4 to the Lottie Moon Christmas Offering for China but certainly it will be wonderful if 100 will each give \$40 and if 1,000 societies will each give \$40. That will guarantee the hoped-for \$50,000 and will mean untold joy to several other fearfully needy places in China. Please guide your constituency to this good end.

Another very important matter before us is that of careful forwarding of the Christmas Offering for China. In the manner approved by your state please see to this so that really every cent contributed by the smallest child or oldest woman for this Lottie Moon Christmas Offering will be so marked in being forwarded that it will finally reach the Foreign Mission Board for that specific purpose. We have held out to the missionaries the hope of the full \$50,000; it and far more are sorely needed; God help us to do our best to get it to them.

Yours in loving appreciation,

Kathleen Mallory.

An Interesting Letter

My Dear Miss Lackey:—

I just must write you about the great joy I've had this past week. I attended the Elementary Conference in Louisville. You know I have charge of the Junior Department in our Sunday School and I felt so much the need of this, that I put other things aside and went and I feel so deeply grateful for this great privilege. It was a most wonderful meeting, very inspirational and packed full of valuable information. We have wonderful women promoting this Elementary work, so consecrated and oh, so talented and I do thank our heavenly Father that they are using their rare talents in such a beautiful way.

In connection with the conference I also had the opportunity and long coveted privilege of visiting our Training School. I wish every woman in our denomination in the Southland could visit our Training School. It really is House Beautiful in more ways than one. The atmosphere as soon as you enter, makes you so comfortable and the further in you get the better you like the atmosphere. I was fortunate in seeing Mrs. McClure, who was there on a little visit, also Miss Keith of Africa and dear little Miss Mather. I went over to the school on Sunday afternoon, and at Mrs. Eager's request stayed to supper with them that night. Then on special invitation, Mrs. Taylor of Brookhaven (the other Mississippian attending this conference) with several others, we had lunch with them Wednesday. How I did enjoy meeting the five girls from our state and knowing them and the fellowship with Wilma Bucey whom I have been loving for a long time, and how impressed I was in the State Meeting Sunday afternoon, when I heard those girls praying by name, for the workers of our own state

and its special needs. I said if the women of the South had nothing else to show for their time, labor and money, the Training School was enough to justify every minute, every dime and every service.

Mrs. Ned Rice.

Siege of Shanghai Fails To Interrupt Baptist Work There

The largest inconvenience that came to Shanghai Baptist College, one of the largest mission colleges in the Orient, as a result of the recent siege of that city by rival Chinese armies, lay in the difficulty which many of the students had in paying their fees, a number of the banks closing their doors for safety. No missionary or student deserted his post. The American Marines were within a mile of the college and were ready to be called upon for protection in case of danger.

The work of the local churches in Shanghai continues to prosper, the membership having grown to where services have to be held in relays this year.

CHRISTMAS EVE

Oh Love which for this mortal race has died,
 Love overwhelming which no tongue describes—
 Still greater than a Savior crucified,
 Than Godhead suffering at the scorners' jibes—
 Is God the Child! In sweetest innocence,
 So helpless, thrown upon His Mother's love,
 Not God who for His royalty's defence
 Could summon flaming legions from above.

God for whom angels sang His cradle song,
 God on whom shepherds gazed with loving eyes,
 God as a babe, the other babes among,
 And greater than a monarch of the skies!
 For thus in Him all babes are sanctified,
 Fond little denizens of brighter spheres.
 Oh Holy Night, great by a little child,
 Great by a baby's smile, a mother's tears.

—Clara L. Nicolay,
 Blue Mountain College, Miss.

A large shipment of clothing has been sent by Southern Baptists through the Foreign Mission Board to Russia. No more clothes can be sent this winter. But money is needed for the relief of the suffering in Eastern Europe and in Asia. Send such contributions to the Foreign Mission Board. A special offering will be taken all over the South for this cause on January 18th.

The truth is, that the creeping mental and moral paralysis that is threatening our civilization is due more to bootleg whiskey, all-night bridge, midnight jazz, over-indulgence in rich and highly spiced foods, unventilated rooms, sheer avarice and cupidity, uncontrolled passion and lust, inordinate ambition, and an overweening desire to outshine our neighbors, than to all the speed and efficiency the world has known. —New Age Magazine.

A conference for preachers and laymen will be held at the Baptist Bible Institute in New Orleans January 20-30. For further information see their advertisement in this issue.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Mendenhall Junior B. Y. P. U.

The girls and boys from eight to twelve years of age met at the Baptist Church on November 16th, 1924, and organized a Junior B. Y. P. U.

We are hoping by the earnest effort of each member that we may soon reach the A-1 Standard.

Chrystine Freeman,
Leader.

Wausau B. Y. P. U. Report, Laurel

We organized in September with twelve members, and have over doubled that number. We have kept the banner since our first meeting with the city Union. This is the third time.

By mailing special invitations to our fathers and mothers to visit our Union, we have gotten some to come and stay for church service, that have not been to church in a long time. Our greatest love is for Jesus, next is mother and daddy and we want them to come with us to God's house, and they enjoy being with us.

This is our report for the month of November:

We pieced and quilted two quilts, one for the Orphans' Home in Jackson; one cottage prayer service; visited hospitals, carried flowers, sang and had prayer.

Thanksgiving morning at 6:30 we met at the church, had special prayer for the following:

1. For the sick and unsaved.
2. Our home church.
3. Our home missionaries.
4. Our foreign missionaries.
5. 75 Million Campaign.
6. Our new pledge.

We went to the poor house, visited each cottage, carried fruit, sang and had prayer. Sunday at two P. M. met to go to the Mississippi Colony (the home of the feeble-minded boys), but got message from Dr. Ramsey that one of their boys died.

7. Five of our members were baptized.
8. Read 1,692 chapters.
9. Thirty Bibles were given us, which we greatly appreciated.

Our aim is to make more people happy, visit the sick, and unsaved, and tell them of Jesus.

We give God the praise for all we do, for without him we could not do anything. We are asking for your prayers.

Pearl Holley,
Leader.

814 Wendom Ave.

B. Y. P. U. Organized at Potts Camp

Mrs. W. G. Cruse, assisted by Miss Mary Lester Brown, organized an Intermediate B. Y. P. U. on November 2nd with eighteen members enrolled, including the following officers: Clyde Gooden, president; Willie V. Barber, vice-president; Lucy Henderson, secretary and treasurer;

Vivian Presley, chorister and pianist; Group Captain No. 1, Ernest Morgan; Group Captain No. 2, Fay Henderson.

We are working to attain an A-1 Union.

Sincerely yours in the Master's Work,

Lucy Henderson,
Sec'y and Treas.

World Baptist Young People's Union

The bulletin of the World Baptist Young People's Union is out; this is the third number. This federation was begun at the Baptist World Alliance which met last year in Stockholm. Mr. Frank Leavell is the representative of the B. Y. P. U.'s of the Southern Baptist Convention. In the recent bulletin we hear from Baptist Young People's organizations from all over the world, including Canada, China, Denmark, England, Wales, Esthonia, Germany, Holland, Italy, Portugal, Roumania, Russia, Scotland, Spain, and the United States. The bulletin is printed in London under the direction of Edward E. Hayward, secretary of the federation.

Oxford

The University Department of the Baptist Sunday School has decided to put on an extensive campaign to get all members and all Baptist students to attend Sunday School December 14, which will be the last Sunday before the holidays begin.

At an executive meeting of the B. Y. P. U. next Sunday night, December 14 was set aside for the election of officers for 1925. A Merry Christmas party was also planned for Tuesday night, December 16th.

—Anna Keirseay Rosamond.

DAVIS MEMORIAL BAPTIST CHURCH

Some several weeks prior to Thanksgiving the ladies of the Davis Memorial Baptist Church thought of their Thanksgiving offering and to what place they would place their offering, and they all of one common consent decided to put it on the new pastor's home which we are beginning to look forward to building. So under the leadership of Mrs. R. B. Gunter a Harvest Pageant was put on by the different organizations of the church and it goes without saying it of Mrs. Gunter that the Pageant was a complete success. More than \$85.00 was the final outcome of the offering on Thanksgiving evening. And we take pleasure in thanking all of those who in any

Southern Baptist 1924 Handbook

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Part I gives the first survey of 3188 town and city churches, the tremendous development of Baptists and the problem of Catholic, Negro and Foreigner.

Part II has the summary and review of Southern Baptists' marvelous growth for 1923 and deals with every phase of our work—the greatest record ever made by any Baptist body in all history.

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BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



wise helped to make the evening a complete success.

We have never worked with a more loyal bunch of women and never a more eager organization of women than the women of our church are. They are always looking for something to do to make some one else glad and to rejoice because of the sweet fellowship that exists among them. I prove this statement by mentioning the fact that on Thanksgiving evening about seven thirty the women of the church gave their pastor a surprise grocery shower, or better said, a down pour by coming to his home and filing through the house by ones until about half of the church had come in, it seemed to us as if there were that many, and when they had gone the pastor and his wife went in to see the results of their visit, and to our glad surprise it seemed that the pantry was just about filled. They believe in doing things in the spirit of the Lord and because of the promise of God when He said "Give and it shall be given unto you." Again, "It is more blessed to give than it is to receive."

We are just now in the midst of our campaign for pledges for 1925 and are making great progress and feel greatly hopeful for the future. We also have a band of as loyal men

as is generally found in any church and are standing by their pastor in a glorious way, and their church is not lacking in any way when they see work needed to be done and when there is anything to do.

We have just completed the election of officers of the church for another year and never an election of officers elected to do the work of the Lord who are more willing to work than the newly and re-elected officers are. We have had a glorious year and we give the Lord the praise and glory for all that has been done, for we have worked in the name of Christ and for His glory.

It would not do to pass by without mentioning our loyal band of B. Y. P. U.'s in the church. A live B. Y. P. U. organization means a live church, for in the Unions of any church is to be found the life of all the activities of the church, for out of them come ministers, deacons, S. S. teachers, S. S. Superintendents, and missionaries, and for the pastor to neglect the Unions is only to his ruin.

We crave the prayers of the brotherhood and we pray God's blessings upon our great Baptist Record and editor.

Yours in Christ,
—B. W. Hudson, Pastor.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, December 21, 1924

By R. A. Venable

The Conversion of Zacchaeus—
Luke 19:1-10.

The Golden Text—"The Son of man came to seek and to save, that which was lost." Luke 19:10.

The Time—About the year 30 A. D. in the early spring during the week before, the week of his crucifixion.

The Place—Jericho, northeast of Jerusalem in the Jordan Valley, six miles from the river and about the same distance from the Dead Sea.

Jesus is passing out of Perea, and crosses over the Jordan for the last time. Jericho was situated on the highway leading from Damascus and Arabia to Jerusalem. It was the central station for the collection of taxes and custom, the trysting place of the motley crowds which thronged its streets of every complexion of thought, purpose and character. Its name was registered upon the pages of sacred and secular history.

"And he entered and was passing through Jericho. And behold a man called by name, Zacchaeus, and he was a chief publican, and he was rich." (Vers. 1-2.) The implication is that it was no purpose of Jesus to pause in his journey at Jericho, "he entered and was passing through." The report of his approach to the city had preceded him. The range of his activities, the nature of his teaching and his marvellous works were well-known in Jericho. And were the subject of common talk. Idle curiosity would prompt many to gather along the streets to see this Prophet of Nazareth, and his followers as they passed through the city. Others doubtless found their place in that surging crowd, out of an honest purpose to see him, and hear, if possible, some helpful word upon which they might find some solid ground of conviction for him or against him. But so far as the account goes only one out of that multitude which thronged the way attracted the attention of Jesus, or received a blessing from him. That man, whose name, race, character, calling and social standing are given, found that day a blessing which transformed his life and gave him an inheritance in the family of the redeemed.

Zacchaeus was the tax-commissioner in this border city of Judaea. To his own race and nation his calling was despicable, his reputation was odious, and his character was bad. His sordid nature prompted him to employ every possible device in the prostitution of his office to personal gain. Under the guise of taxes and custom duties, he robbed the people to enhance his own fortunes. Conscienceless and without mercy, he plied his trade with remorseless purpose, oppressing the people and filling his own coffers. His greed cost him the forfeiture of membership in

the synagogue, the sacrifice of the religion of his fathers, his social standing among his own people, his self-respect, and the destruction of the moral fiber of his own nature.

"And he was rich", but also degraded, dishonest, corrupt, and contemptible, godless and despised of men. Such was Zacchaeus, the chief publican, "who sought to see Jesus, who he was." (Ver. 3.) The motive which prompted him we can only conjecture, whether by the contagion of curiosity, which moved the multitude to line the streets, had swept him into the ranks of sightseers, seems quite insufficient to account for his conduct. The kindly interest of Jesus in publicans and sinners and the gracious treatment of them, must have gone forth in the current report of his words and deeds, reinforced by a deep sense of loneliness, which came of his social ostracism, may have inspired in him the desire to see the friend of publicans and sinners. There may have been inspired in him a divine impulsion, moving him to turn from the receipt of a custom for a season, in search of a panacea of his heart's deep grief, which his sordid and ill-gotten wealth could not satisfy. Whatever his motive, he is among the surging multitude awaiting the coming of the prophet of Nazareth, as he passed through Jericho.

The odds were against Zacchaeus, that day. Too small of stature to see over the solid wall of heads which overshadowed him, and too odious to his fellow-townsmen to have accorded to him, through courtesy, a favorable post of observation, he must suffer disappointment or outwit the circumstances which threatened his defeat. "And he sought to see Jesus who he was; and could not for the crowd because he was little of stature." But Zacchaeus was resourceful and of dauntless purpose. Neither his physical incompetency to cope with the crowd, nor the contemptuous disregard of his desire to see Jesus on the part of his fellow citizens could thwart his purpose.

"And he ran on before, and climbed up into a sycamore tree to see him; for he was to pass that way." (Ver. 4.) He climbed the sycamore tree and perched upon the branches with an assured confidence that he had outwitted the multitude and gained a position from which he could see Jesus and his pilgrim attendants.

His purpose was consummated, his program was executed to the full. He saw Jesus, but that is not all. Jesus saw him, more so Jesus spoke to him. Jesus called him by name, "And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste and come down, for today I must abide in thy house." (Ver. 5.) How Jesus knew the name of the man up the tree we are not told, whether by prophetic intuition or because of the remarks of the multitude as they bandied his name about in sneer and

derision is of little moment to us. Jesus knew him, new the state of his mind, and the great, deep need of his heart. The words of Jesus must have been spoken in compassion. The loving tones of Jesus subdued the heart of this despised publican, and brought him to prompt obedience. How unexpected to Zacchaeus were these words of tender interest from the lips of one who had called the dead back to life. The thrill of these words, flaming with love divine, melted his frozen heart and awakened in him the hope of a new day and a new life. With haste he came down, there was no delay. No hesitancy in receiving this prophet of Nazareth as a guest in his home, but a joyous welcome. This joyous hospitality extended to Jesus was not simply the reception of a guest into his home, but a glad reception of Jesus as his personal Savior, as the sequel shows.

"And he made haste and came down and received him joyfully." (Ver. 6.) That a scene so touching and fraught with such far-reaching consequences in the salvation of a lost soul, should be marred by the murmurs of a bigoted, and hypocritical set of religionists, who were too blind to see the light of the world, and too deaf to hear the voice of the Son of God. Wrapped in the garment of self-righteousness they prided themselves in the punctilious observance of the legal and traditional requirements, empty of the power of vital godliness. Their hearts were callous, and unconcerned about the world cry for eternal life.

Note: Zacchaeus not only trusted Jesus as the giver of Salvation, but confessed the enormity of his old life and practice by way of contrast with the new life upon which he now enters. His reception of Jesus came to expression in his estimate of moral values. The coin of the realm, which he had extorted from the people now turned to ashes in his hands and the wrongs he had committed, he pledged himself in the presence of his newly found Savior and Lord, to correct.

"And Zacchaeus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted ought of any man I restore fourfold." (Ver. 8.) This newly formed purpose sets the seal of genuineness to his conversion, and manifests the moral and spiritual transformation of the converted heart. His flagrant disregard of the rights of the people and the fraudulent methods which he employed to extort from them, under the sanction of the State, now rose up, to assign him to the ranks of thieves and robbers. He could not leave the past to take care of itself. The past was so intimately related to the present and future as to impell him to make some compensation for the wrongs he had done.

"The half of my goods I give to the poor." These unfortunates had never received a dole from his hands. No benevolent impulse had ever moved his heart or his hand to relieve those fated to poverty and misery. But now the half of his possessions, not half of his income, he is going to give to the poor. Those whom he had wronged he

pledges himself to compensate with a fourfold measure of the wrong he had done them. So far as possible he would make reparation for the sins of neglect and injustice which he had been guilty of. All this, not that Jesus might receive him and save him, but because Jesus had received and saved him. Zacchaeus is willing to treat his exactions, as if they had been destructive robberies. In thus stripping himself of the chief parts even of his honest gained riches. He finds the standard of restitution, not in any legal requirement but the impulsion of the new life which came to him that day impelling the formation of this generous purpose in the disposition of his material possessions and the rectitude of his conduct in the future. The fortune which overtook him that day was far more than a reinstatement of membership in the synagogue and fellowship in the religious advantages of the Jews of his time, but a transformation of his inner life, an admission into the fellowship of the saved. This avowed purpose of Zacchaeus, the newly won convert of Jesus calls forth from him a declaration of far-reaching import which assigns a definite time and place to the conversion of Zacchaeus, and discloses the content of the blessing which had come to this publican and sinner.

"Today is salvation come to this house, for as much as he also is a son of Abraham." (Ver. 8.) "Today" to this despised outcast has Jesus made a spontaneous disclosure of his Messiahship. This disclosure had met with a spontaneous reception of Jesus, not simply as a guest in his house, but as his personal Savior and Lord. The blessings of salvation had come to the house. Though half of the wealth of Zacchaeus had been given to the poor, but in its place had been stored away the pearl of greatest value. Zacchaeus, the despised and outcast publican, became that day an heir in the family of believing Abraham, the father of believing Israel.

"His detested calling had not cancelled his birthright, my visit to him and his receiving salvation are entirely in harmony with the divine will." "For the son of man came to seek and to save that which was lost." (Ver. 10.) The very purpose of his coming was to seek and save the lost. This purpose has been carried out in the case of Zacchaeus. Jesus found him, despised, depraved, lost. Jesus saved him.

1. What one day may bring to a life, and that too under the most unpromising conditions, and in a most unexpected way, is one of the outstanding lessons in the story of Zacchaeus's conversion.

2. How blind men are to the opportunities which are offered them, of life and salvation. The proud and the self-righteous Pharisees turned away in scorn and derision from one who came to save the lost, and whom they had abandoned. They could not see, they would not see, how broad, deep and compassionate of the "down and outs" was the love of him, who came to seek and to save the lost.

3. Salvation came as a gift. Men are saved by grace. The gift is God's. It is not a wage given, not something merited, but a gift, gra-

ciously best receive it. faith. A without re or moral p dition of fa in the giv some doctri sonal givern

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SUNDAY
Sunday

The Duty

Scriptur
Mark 14:7
30; Rom.
8 and 9.

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ciously bestowed upon all who will receive it. A gift appropriated by faith. A gift bestowed upon all, without regard to social standing, or moral plight, upon the one condition of faith, not in the gift but in the giver, not in some plan or some doctrinal system but in a personal giver.

4. Salvation is a present personal reality in the heart of him who believes; not a boon bestowed sometime in the future on condition of good, moral behavior, or punctilious observance of the moral requirements, which Jesus enables us to observe. Jesus does not simply place our feet upon the highway with a guide book in our hand, which if we will follow, will finally lead us into salvation. Jesus gives us salvation at the point of our departure and not the point of arrival. It is something we begin with, and not something we go in search of.

5. Salvation finds its place in our hearts, through a moral transformation of our ideals and purposes in life. It makes room for itself in the heart by breaking down the power of sin, removing the guilt of sin, cleansing from the stain of sin, and repairing the weakness which sin has wrought in the hearts of men. It slays the love of sin and energizes all the splendid possibilities of the soul. It displaces the old ideal with the new. There is a new creation, old things pass away, behold all things become new.

6. Salvation is divinely wrought, change, effected in the heart and not the result of an evolution of latent elements, called into action by a process of training or education. Salvation comes of a relation to Jesus Christ. Salvation is "the being saved" and not of saving oneself, through moral and religious culture. It comes in a moment and not at the end and as a result of soul movement, self-generated. It comes to us, and not out of us.

7. Salvation is not something stored away in the soul like some pass word, entitling its possessor to admission into the heavenly kingdom, but a vitalizing force quickening the moral and spiritual powers of the soul. The organs of the whole moral being atrophied, and incapable of movement, are stimulated and conscience takes its rightful place, and orders the whole man into the line of obedient service. Salvation is not an insurance policy against the possibilities of future fires, nor a passport to the shores of eternal felicity, but an abundant life to be enjoyed in a full, free and unselfish service given in love to a sin sick and dying world.

SUNDAY SCHOOL LESSON Sunday, December 28, 1924

By R. A. Venable

The Duty and Practice of Christian Beneficence

Scriptures for Special Study—Mark 14:7; John 12:8; Acts 11:27-30; Rom. 15:25-27; 2 Cor. Chaps. 8 and 9.

The Golden Text: "Only they would that we should remember the poor, which very thing I was also very zealous to do."

Introduction:

The believer is called to a new life in Christ, and with the call into life, there comes the call to service. He that is great in the Kingdom must serve and he who would be first must be a bond servant of all. (Mark 10:43-44.) The spirit of service was outstanding in the life of our Lord who came not to be served but to serve and give his life as a ransom for all. There are many fields of service to which the Lord calls his people. Our lesson is concerned about a service to the poor, the helpless. The poor are an important factor in the equation of man's life on the earth. The problem of the believer's life cannot be solved until due value is assigned to his duty to the poor, the suffering, and the helpless. This duty is personal and urgent. The motive which prompts the believer's response to this service is more than an expression of the spirit in his name, for his sake, serving the poor, we serve him. (See Matt. 25:35-45.)

This service of the poor not only demands, where possible, our personal presence, but our material possessions, borne to the needy, if possible, in our own hands. Where we cannot go ourselves, our means must go for us in the hands of others (See Rom. 15:25-27) over land and sea to the last outpost of earth. If you can't go, then send in the name of Christ in service to Christ.

During the Apostolic Age there are manifest evidences of the exercise of the spirit of generous ministrations to the poor. Large amounts were given by the Lord's people to relieve the need and dire distress of their brethren. The Church at Antioch sent Paul and Barnabas to Jerusalem with a large bounty to relieve them of the appalling condition which had overtaken them through a famine which had swept the land in the days of Claudius Caesar. Then later the saints in Jerusalem were in great distress. Their sore need became widely known among the Gentile churches in Macedonia, in Greece and also throughout Galatia. The churches entered upon a well devised and effective campaign to relieve their brethren in Jerusalem of the distressed condition to which their poverty had reduced them. The movement was under the leadership of Paul and some faithful helpers among whom was Titus whose zeal and efficient activity did much to crown the movement with the greatest success. The simplicity, good sense and success of the movement commend it as a model to be followed in all our endeavors to raise the money necessary to meet all the needs appealing to us as the followers of the Christ to whom have been committed all the interests of his kingdom until he returns. It is interesting to note the method employed and the motive urged in this generous effort, in meeting an urgent and distressing need. It was no small undertaking to enlist a great mass of people so recently converted to Christianity from Paganism, in a movement which called for the giving of their material wealth to help those so far away.

1. The method employed is worthy of serious consideration, as affording a model to be followed in all our

efforts to raise money for all kingdom work. (1) Christian liberality is assigned a position among the graces to be cultivated, exercised and enjoyed. Paul calls it a grace and so classes it. "But as ye abound in everything, in faith and utterance and knowledge, and in your love to us, see that ye abound in this grace

(Continued on page 16)

THE LAMAR COUNTY BAPTIST SUNDAY SCHOOL CONVENTION

The Lamar County Baptist Sunday School Convention was held at Hickory Grove November 30th. Prof. L. J. Stringer, vice-president of the convention, was in charge of the meeting.

The following program was rendered: Devotional by L. J. Stringer; The Value of a Sunday School, by J. A. Davis; The Duty of the Sunday School Teacher, by B. M. Myers; How to Interest the Older People in the Sunday School Work, by H. L. Aultman; The Significance of a Sunday School, by J. D. Sumrall; and special music by the Williamson brothers.

As usual the afternoon was devoted to round-table discussions and transaction of business. This being the time to elect officers, the following were elected: President, L. J. Stringer; Vice-President, J. A. Davis; Secretary, V. L. Fillingame.

A large crowd attended the Convention. The Oral Sunday School won the attendance banner, and invited the Convention to meet at the Oral Church on the next fifth Sunday.

RESOLUTIONS BY THE W. M. U. OF CALHOUN CITY MISSISSIPPI

Whereas, Brother J. F. Mitchell, for many years pastor of the Calhoun City Baptist Church, has resolved to resign his pastorate of our

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said church, and to move from our midst; and

Whereas, his removal takes from us an able, faithful and consecrated worker and minister of our Saviour; and

Whereas, his very presence among us has been a benediction to our town and community; therefore, be it resolved,

First: That we, the Calhoun City W. M. U., assembled on this the 29th day of November, 1924, do hereby express our love and highest esteem for Brother Mitchell and our sincere regret at his going from among us;

Second: That we hope and pray that Brother Mitchell may soon be restored to health and the best things of this life may be his in his new field; and

Third: We pray God's richest blessings to be upon Brother Mitchell and his labors for the Kingdom wherever he may go;

Fourth: Resolved further, that a copy of these resolutions be spread upon the Minutes of this Union; that a copy be delivered to the Monitor-Herald for publication; and a copy be sent to the Baptist Record; and a copy be delivered to Brother Mitchell with the love and best wishes of each and every member of this organization.

Mrs. A. T. Patterson,
President.

Mrs. J. West Seale,
Vice-President.

Mrs. J. M. Robinson,
Secretary.

CAN YOU ANSWER THESE QUESTIONS?

Is this the time to RETRENCH or ADVANCE in FOREIGN MISSION GIVING and PLANNING?

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2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it

J. F. LOVE,

Corresponding Secretary
Foreign Mission Board, S. B. C.,
Richmond, Va.

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D. M. Nelson, Educational Secretary
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A. S. Rozeaman O. B. Taylor
J. W. Lee S. E. Travis
A. H. Longino H. L. Martin
M. E. Moffit F. D. Howitt

EDUCATION DEPARTMENT

Some time ago the Secretary of the Education Commission wrote to a number of outstanding Baptist leaders in the South asking them to give in a few words their estimate of a denominational college. A number of them responded to the request. I am giving them to the readers of the Record this week. Read these carefully and as you do remember these are some of our wisest and greatest men speaking. They are leaders worthy for us to follow.

What Some of Our Leaders Think of Our Denominational Colleges

The denomination and the state need colleges of the positive denominational type. These schools should be characterized by genuine college work and saturated with the denominational spirit, faith and a knowledge of the denominational work. Through colleges of this type the denomination can build up its own life and make a solid contribution to society.

—J. F. Love, Gor. Sec'y

Foreign Mission Board.

Denominational Education stands for a thorough apprehension of truth, and a profound conviction of truth; for a proper correlation of truth, and a faithful dissemination of truth. Its program is not the development of the body alone which makes a pugilist; nor for the development of the mind alone which makes a skeptic; nor for the development of the soul alone which makes a fanatic, but for the development of body, mind and soul in harmony with the laws of nature and the will of Christ which makes man indeed, the noblest work of God. Such men are pillars in the structure of our denomination and of society and guarantee their integrity and solidity; their utility and perpetuity.

—B. H. DeMent, Pres.,

Baptist Bible Institute.

There are two things that control the world of today and determine its destiny for tomorrow, namely: Intelligence and Moral Standards, Character and Conviction. These two things come into control while our young men and women are in school. Beyond all question the Christian school has every advantage in the development of these traits.

—P. I. Lipsey, Editor,

Baptist Record.

After twenty-five years of experience with and observation of the work of the denominational colleges, I unhesitatingly say that the denominational college is one of the greatest factors in the development of Christian denominations, the progress of the gospel and the building of Christian civilization. They contribute mightily to the highest Christian ideals, the development of

the best standards of leadership and do more constructive work in character-building and the growth of the Kingdom of God than is done by any other agency in our civilization.

—L. R. Scarborough, Pres.,
Southwestern Baptist Theological Seminary.

The denominational college is of incalculable value to the denomination and to society. It combines Christian ideals with education. It trains for character. It creates the highest civic, educational and religious ideals. No institution surpasses it in value to the world, perhaps, except the home and the church.

—E. Y. Mullins, Pres.,
Southern Baptist Theological Seminary.

The denominational college is the dynamo from which the invigorating current of trained and consecrated youth must flow into the church's activities. I taught in a state university for nine years. During seven years of that time we did not send out one minister or missionary. The sole hope of a denomination for trained workers and for educated consecrated laymen of vision depends on the denominational college.

—Harry Clark, Secretary,
Tennessee Baptist Education Board.
The denominational college saves the denomination it serves by furnishing from 95 to 98 per cent of its ministers and most active leaders. This is the thought back of the saying attributed to Adoniram Judson:—The Christian College is the seed corn of the Kingdom."

In a very real sense the denominational College saves society by sending out in every worthy walk of life future leaders who have been educated in an atmosphere where God is revered, where the Bible is taught and believed, where Christian ideals are upheld by all faculty members and where more than 90 per cent of the students are Christians; and especially in training many men and women who become teachers in state institutions and who carry something of the Christian College into the state College.

—J. W. Cammack, Secretary,
Southern Baptist Education Board.

To the strength, progress, and efficiency of a denomination I regard the denominational college as essential. Our denominational schools educate nine tenths and more of our leaders in the ministry, in missionary work, and in the churches at home. This fact is a sufficient testimonial to the value of the college to the denomination. Their value to society consists in the education in growing numbers of a large element of the leaders of society in all the walks of life. As a rule the gradu-

ates of denominational colleges are superior, serious and moral Christian men. They inject the element of morals and religion into business and social relations almost without exception, and in addition to their share of the mental and other work of the world. They are the principal means of keeping Christianity and education together.

—W. J. McGlothlin, President,
Furman University.

The value of a Christian college to the spiritual body that builds and supports it, is wrapped up in the faithfulness and success with which it makes real in the lives of those whom it teaches the spiritual verities for which the church of Christ stand, whose devotion built it and sustains it. Mind, body, spirit—man is a trinity. The greatest of these is his spirit, and God deals with the spirit of man through the Christian revelation. A Christian college that does not stand for the primacy and dominance of that revelation among the formative forces that it uses on those young lives, misunderstands its mission. Its success depends upon making these things dominant—against the world, the flesh and the devil, and all the conceit of unbelieving intellectualism on earth.

—V. I. Masters, Editor,
Western Recorder.

A denomination must educate or diminish. The education must be distinctly Christian or it is merely a duplication of state education and does not justify the cost. Christian education builds around Christ as the source and substance of all truth.

It induces unbelievers to accept him and strengthens believers in him.

—George W. McDaniel,
President,

Southern Baptist Convention.

When the United States entered the Great War, cantonments for the training of soldiers were established throughout the country. Reckless, unthoughtful people said why not send the men at once across the seas and have done with the Germans—Why hold them in camps when they want to go. Great military men said untrained men cannot whip the enemy.

Baptists and other Christian people are at war with the Devil and his agencies. Christian colleges are the cantonments where soldiers are

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trained to whip the Devil and drive out ignorance. Thoughtful Christians know this is true.

—S. P. Brooks, President,
Baylor University.

Blue Mountain Notes

The Y. W. A. is actively at work and growing in number, 153 enrolled, 99 of these belong to the "Tithing Band".

The Y. W. A. programs have been unusually good this session. The "Y. W. A. Bulletin" is a great help in this line. The best program that has been given was a "Pageant of the Blind Girls Home", which was followed by a most interesting talk from Miss Mary Anderson of Canton, China. Real Chinese costumes were worn, which lent additional interest to it all.

The Y. W. A. Counsellor and this pageant group of girls have been invited to accompany Miss Anderson to Corinth, Miss., where she is to talk to the "Mary Anderson Y. W. A." of the First Baptist Church, and present the pageant there; this they plan to do soon.

Another Y. W. A. recent program of interest was one on Japan—"Under the Japanese Umbrella". This was given in Japanese costume, and the quartette sang in Japanese "Jesus Loves Me". The entire program was well rendered.

The Volunteers for Christian Service, of Blue Mountain College have organized a "Life Service Band". Many plans and methods have been discussed. The following officers were elected: Miss Mary Anderson, Advisor; Gertrude Duncan, President; Marion Leavell, Secretary; Ruth James, Treasurer; Lyda Mae Suttle, Chorister; Eloise Jones, Pianist; Lena Scott Price, Reporter.

The Life Service Band is anxious to be used as instruments in the Master's hand to lead other girls into broader visions and deeper consecration.

YALOBUSHA COUNTY

The Executive Board of Yalobusha County Baptist Association met with Scobey Baptist Church the fifth Sunday in November. The weather was ideal and a large congregation representing several different churches was present.

Moderator G. E. Denley opened the meeting with a song service and devotional, when Jason Jordan of Scobey delivered a brief but pointed welcome address. Elder H. L. Johnson was unable to be present, so Elder Lee B. Spencer of Oakland discussed "God's Ownership and Man's Stewardship" in an informing manner. Brother T. T. Gooch made a splendid discussion on the subject "God's Two Immutable and Unchangeable Laws—One Seventh of Our Time, and One Tenth of Our Possessions."

"Why Every Baptist Should Have a Part in Every Program of the Church" was spoken ably by Elder Lee B. Spencer. After this address dinner was beautifully served by the good people of Scobey to the delight of all present.

The afternoon services began with songs and devotional. R. L. Breland preached the sermon, subject: "The Church, Its Place in the Kingdom

and My Place in the Church." Mrs. L. C. Wade of Scobey read a splendid paper on "Have We, As a Missionary Union, Reached Our Ideal?" "How May Baptists Best Express Their Love For God", was discussed by Brother John W. Criss of Coffeeville, in his touching way, summing up his answer in these words: "By doing God's will." Prof. L. G. Wallace ably discussed "The Curse of Disobedience and What It Has Brought Upon the World." This was followed by a round table discussion. The closing prayer by Brother G. E. Denley.

It was a splendid meeting. Every person, save one, who was assigned a part on the program was present. The order was perfect, the entertainment was splendid, the discussions were excellent and the moderator said that it was the best meeting held in years, and he should know, for he has attended every one for the past ten years.

Scobey Church has been without a pastor since the death of Dr. I. P. Trotter. R. L. Breland is preaching for them one Sunday afternoon in the month until other arrangements are made. May the Lord soon give these good people a good shepherd. —Reporter.

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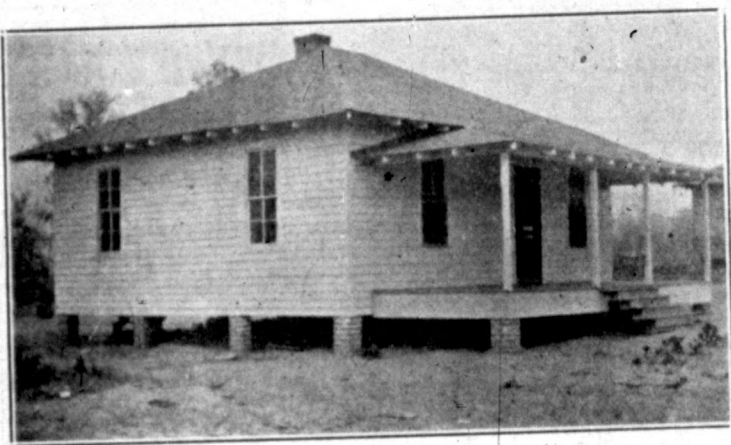
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Jack	Will
Built	Build

AN OPEN LETTER TO MISSISSIPPI B. Y. P. U.'S

Not The House That Jack Built—But The House B. Y. P. U.'s Will Build
Dear Fellow Workers:—

Last Christmas it was the pleasure of the B. Y. P. U.'s of the state to send a box to each of the orphans in our Baptist Orphanage. We will not do that this year, but instead will have for our Christmas Activity the building of a Ministerial Cottage at Clarke College.

Clarke College is our Junior College, located at Newton, Miss. Among its students are married men who God has called to preach. These men have "Left all", that is, they have left their work of making a living, and are trying to fit themselves for the work to which God has called them. Boarding is out of the question for these men and their families. House renting is prohibited because of its high rate, so what are these men to do? This question is being solved by the building of cottages, by dicerent organizations, and letting these married ministerial students occupy them free. WE WANT TO BUILD ONE OF THESE AS A CHRISTMAS OFFERING TO THE MINISTRY. It will be a memorial to the B. Y. P. U.'s of Mississippi, and will stand there for many years as a testimony to our devotion to the special work to which God calls some men.

The cottage will cost \$800.00. For that price we can build a cottage just like the one in the picture above, four rooms, built out of number one lumber, painted and equipped with water and lights. A comfortable, cozy little home.

A liberal free will offering from every B. Y. P. U. in the state will be necessary, so I am asking you to present the matter to the B. Y. P. U. in your church next Sunday, and the following week take the offering and send it as soon as possible to me at Oxford, Miss. Let it be understood that the offering is to be above an dpart from any subscription anyone has made to the 75 Million Campaign. Let every member of every B. Y. P. U. have a part.

Fraternally yours,

Auber J. Wilds,
State B. Y. P. U. Sec'y.

Oxford, Miss.,
December 15, 1924.

Hattiesburg B. Y. P. U.'s on the Boom

The City B. Y. P. U. of Hattiesburg is running in "High" with splendid attendance at the monthly meetings and good programs. Their October social was a great success with an attendance of two hundred. They have taken the B. Y. P. U.'s of Petal into their organization, which gives them five churches co-operating.

We notice that some of our B. Y. P. U.'s are keeping up with the suggestions in the Schedule of Activities, for they are sending in lists of their tithers. We appreciate this co-operation, but regret that ALL are not having a part.

LIBERTY

We had Dr. Lipsey with us last Sunday and he gave us two great sermons. Prof. Nelson was with us the fourth Sunday in November and gave a masterful address. We had a great round-up service on the 75 Million Campaign on the fifth Sunday. Six of our laymen rendered a splendid program at 11 A. M. and Brother H. B. Price preached at night.

We won't quite reach our apportionment, but, our church and association has done well considering almost two crop failures. We are working on the 1925 program.

—G. W. Riley.

COLLEGE COLUMN

Mississippi A. and M. Notes

The inter-society debates between the Philotechnic and Dialectic literary societies were held on last Thursday evening with the following results: The freshman and sophomore teams of the Philotechnic won by a narrow margin. The Philotechnic juniors lost to the Dialectic seniors by a margin of one vote. The competition was keen and much very good oratory was displayed in these debates.

Last year A. and M. lost only one inter-collegiate debate and won the state oratorical contest, and from the showing made on last Thursday evening we have high hopes of living up to our old form in this season's debates.

The teachers and officers of. all the college Sunday School classes met with the president and vice-president of this institution and a few other officials to discuss the outstanding problems of campus and dormitory life and to devise some scheme that will be continually functioning to keep the morale of the student body on an upward trend. There was much discussion of the outstanding problems and these meetings are to continue until the better sentiment has a firm grip upon the student body. The B. S. U. is co-operating heartily with this movement and we are, expecting great results.

M. S. C. W. News Notes

The giving out of monthly report cards, based on the six-point record system, has worked a revolution in our Sunday School classes. The first Sunday we started grading on the percentage basis there were less than fifteen perfect. On last Sunday—four weeks later—there were 101 who were 100%.

Those who are 100% for the entire month will be placed on an honor roll and their names published each month in these news items.

On Tuesday night we will have our Christmas tree for a group of children from the Mill Center. For several weeks we have been working on the dolls; toys have been secured and everything is in readiness for the occasion.

By the end of this week all study courses to be offered before the holidays will have been completed. A total of five courses have been offered during the fall months. In the spring we hope to offer even more, by condensing the study to a class period from 6 to 7 every night in the week. Everyone will have a chance to take some book.

Those taking part on the program of the Life Service Band last Sunday were Misses Nell Johnson and Julia Carroll. There were several visitors to this program. A new Prayer Calendar will be prepared with week and given to each member of the Band.

Mrs. J. G. Burkett, one of our Sponsor Mothers, very graciously entertained her adopted daughters at a

IN MEMORIAM

Ray Ellis Brumfield

As the loviest flower of the garden is the first to be gathered, so was the going of little Ray Ellis, 19 months old son of Dr. and Mrs. J. E. Brumfield. "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord." On the morning of November 8th, God gathered this little flower to blossom in Heaven.

"Just like a whispered message from the Lord,

He came one day,
A new and precious token of His love,

But not to stay.
Some say He'll tell us why it was not best

To leave him long,
Perhaps He missed one happy little face

Amid the throng.
We would not miss the message his sweet life was meant to be,

Nor yet the deeper lesson when we gave him back to Thee.

We thank Thee for the gift, though brief the joy,

And praise Thee still,
Our loss adds one more jewel to Thy crown,

It was Thy will."
May God richly sustain the bereaved.

F. W. Gunn, Pastor.

Christmas social on Wednesday afternoon. Her daughters include the following students: Zoë Ratliff, Georgia Williams, Cordie Williams, Eliza Douglas, Lillie Belle Leverett, Roxie Latham, Eva Bledsoe, Tressie Brewer, Etoile McCoy and Beryl Barrett.

It has been announced that Miss Eliza Douglas, one of our Baptist girls, led the entire Senior Class in the fall semester.

Pledges are being taken this week at the First Baptist Church for the budget of next year. The membership committees of the organized S. S. Classes have charge of securing pledges from the college girls. They are meeting with success in this attempt.

Pictures were made last week of the S. S. Classes and their mascots. These are to be used in the college annual, and possibly in the local paper.

The Campus Council of the B. S. U. held the regular weekly meeting Saturday night. Each organization was represented and reported concerning the work done.

The Phebean S. S. Class has decided to do some extension work down in the Mill Center, under the direction of their teacher, Miss Webb. There will probably be a story hour, Mission Sunday School, as well as other activities during the week for the children.

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Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

An Evangelistic Bulletin

Plans for the annual revival season in Mississippi will begin to be under way soon after the holidays. Practically every Baptist church in the state will hold a series of revival meetings from March through November. Which means that the services of 2,000 preachers will be in demand from one to two or more weeks during that period—and perhaps half as many evangelistic singers. Most of these 2,000 preachers must of necessity be the busy Pastors—for it would require the continuous services of all the evangelists of the South to meet the demands and care for the evangelistic needs right here in our state.

With these facts outstanding, I have decided, as announced in this department last week, to propose to Pastors and churches an evangelistic bulletin, in which I shall keep a weekly revised record of the Pastors whose services are available for evangelistic meetings, and the approximate dates they can be away from their own pastorates, together with a few of the outstanding experiences and successes they have had in evangelistic work; and also a record of the available evangelistic singers, time available, experience, etc.

These bulletins will be mailed without cost, except postage, to any church desiring a preacher or evangelistic singer—or both—for a series of meetings.

1. It's Practicable

I promise a weekly-revised periodical. It will be an easy matter for me to make this promise good. Being joint owner with my son of two good newspaper plants, with Linotypes, job offices, etc., I am able to guarantee that the bulletin will be revised every Monday morning, thus enabling me to give to churches first-hand and up-to-the-minute information and data about preachers and singers. In this way the bulletin can supply the wants of any church, even though those wants should have become manifest on the preceding Sabbath. It's practicable, therefore, even to the point of serving the churches in cases of extreme emergency.

2. It's Private.

In this it is almost sacredly confidential. For the bulletin will not be sent out promiscuously—but only to parties or churches requesting it. In this way the list of available preachers and singers will escape the cruel eye of the scornful critic. If a man has a few periods during the year which he could use in evangelistic work, he need not advertise his availability before the eyes of the general public, as is the case when even our religious papers carry such lists. Let him send his name for insertion in the weekly-revised bulletin—and that's all the publicity there is to it—and yet it

goes directly to every church asking for the bulletin. Many of our good evangelistic preachers and singers are too modest and retiring to send their names to the papers for publication as available for evangelistic work—and yet most of these fine men would not object to such a plan of publicity as is here proposed—at least, I am so persuaded. For time and again, as Pastors, we have gotten information concerning capable evangelistic preachers—either by letter or otherwise—to the effect that they could hold some meetings—and yet by no sort of persuasion could these men be induced to advertise themselves through the papers as evangelistic-preacher-prospects!

3. It's Legitimate.

It is, not in the sense that it is within the law—for certainly it is lawful. It's legitimate in the good sense that it isn't wrong! It isn't a bid on the part of preachers for jobs—job-hunting is not its purpose at all. Its objective is obedience to Jesus Christ in the carrying out of the Great Commission right here in Mississippi. Revivals are necessities. God's kingdom comes either directly or otherwise through revivals. "Times of refreshing from the presence of the Lord" are as essential today as they were when Peter preached (Acts 3:19). And preachers are as necessary now in real evangelistic revival work as they were when Paul wrote to the Romans: "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on Him in Whom they have not believed? And how shall they believe in Him Whom they have not heard? And how shall they hear without a preacher?"

Many a glorious revival has failed to be—not because God didn't want it—but because a capable preacher was not available. And yet at that very hour hundreds of capable men could have come—if only the two (the preacher and the immediate need) could have been brought together. This uniting of available men and churches needing their help is and is to be the bulletin's purpose and objective.

4. It's Not New.

The plan we are proposing has already been worked in our state. Our Brother N. T. Tull used it with fine results in his efforts to have revival services conducted in all the churches in the state. And yet the plan of the bulletin—the bulletin idea—and the plan worked by Brother Tull are not identical. I have already indicated one difference in paragraph 2. There is this further difference: The plan then was a part of a larger plan—evangelism, enlistment, missionary endeavor—to which everybody was called, and to which the Pastors of the state were requested to contribute as much of their time as was available.

The bulletin-idea includes our whole program, of course. But its primary purpose is the bringing together of preachers and churches in old-fashion Holy-Ghost-revivals of religion,—with a free-will offering of cash at the conclusion by the congregation, expressive of their appreciation of the services of the preacher and singer—as "bulky" as the people are able to make it.

5. It's Scriptural.

The highest court of appeal to Mississippi Baptists is a "Thus Saith the Lord". The bulletin-idea is scriptural. I might quote many passages bearing directly upon the plan, but I think one reference will suffice. It's a part of the intensely interesting and yet common-place story of Barnabas. After Saul's conversion he seems to have slipped into oblivion. He became hid—a recluse—a disciple of solitude—a disciple of solitude—a sojourner among the most intense privacies of human existence. He was a preacher available for efficient work—but the preacher and the need were separate and apart. And then Barnabas, you remember, was sent up to Antioch by the Jerusalem congregation to perform a certain task. And when Barnabas had fulfilled the mission upon which he had come, the record says this: "Then departed Barnabas to Tarsus, for to seek Saul."

He went after the preacher and brought him in person to the need at Antioch—and thus began the greatest soul-winning, missionary crusade in the world's history. And whatever Paul did in Antioch—and I dare say in the after-years also—in heaven's record a part of the glory of it is credited to our good Brother Barnabas, who spared no pains to get preacher and need together at God's opportune time.

Yes, it's scriptural.

6. It's Convenient.

For both Pastor and singer on the one hand—and the churches on the other. In my work as a Pastor I have often been handicapped from lack of capable help. Nothing is more uncertain than a Pastor's available time for meetings. Often at the very last moment he is forced to cancel his date. Then, again, when his time expires he must return to his pastorate, regardless of the needs of the well-begun meeting. And I shall venture to say here that nine times in ten our meetings stop just about the time they really begin. Besides, often evangelists are forced to cancel dates. Then, on the other hand, many times Pastors and evangelists set apart certain dates for certain churches—and for good reasons the churches have to cancel the dates at the 11th hour. The result is open time for these fine workers—and perhaps at that very date many churches are anxious for capable evangelistic workers.

I wouldn't call our bulletin-idea a "clearing-house"—for that term carries with it the idea of banking—

secular business—money. Nor would I think of it in terms of the bureau-idea—for that, too, savors of business in dirt and money and land. And yet, sir, the bulletin-idea is bigger in its import and kingdom-possibilities than both these other big terms put together.

Some definite announcements will appear in the Department later.

EAST MOSS POINT

Brother W. E. Lockler of the First Church of Mobile came to us on Sunday, November 16th, and did the preaching. Brother Lockler is known to a number of our Mississippi Baptists and I am sure they will stand back of me when I say that his preaching is all anyone could ask for. We held from two to four services each day, and each topic was right to the point.

Our church was greatly revived and the results were nine additions, five by letter, one was received by restoration and three upon profession of faith.

We are now planning our every-member canvass for our Campaign and church expenses and hope to do more for missions this year than we have ever done before.

I wish to thank you all for the good paper which you have given us again this week. May the Lord bless you in your good work.

Yours in Christ,

—H. L. Gaston,

Pastor,

East Moss Point Baptist Church.

WELL DONE

It was my joy to meet many of the Veterans of the Cross at the Convention. Brother J. J. Walker, after nearly a half century of service, is still active and in line with every phase of the work. He was called to preach after he was married, had nothing but his family, a fairly good supply of ignorance, a large amount of poverty, but had a clear call and the assistance of grace worked his little farm in the week days. He read his Bible at night, and rode a mule to some cross road school house on Sunday to preach Christ:

Later the Lord enlarged his field of labor, and without any education, only as he picked it up here and there, no man in Mississippi has been more used of the Lord.

Mid-Winter Conference for Preachers and Laymen
will be held at

BAPTIST BIBLE INSTITUTE

New Orleans, La.

January 20-30, 1925

Special lectures on Psalms, Parables of Jesus, Evangelism, Church problems, Sermonizing. All regular classes of the Institute open to all visitors. Advantages may also be taken of the practical activities; chapel exercises, general chorus, report hour, Library, etc. Cost only \$15.00 plus railroad fare. Visitors must furnish pillow cases, sheets, and other bed coverings, soap, towels, etc.

For full particulars write—

B. H. DeMENT, President.

Catalogue sent on request.

SUNDAY SCHOOL LESSON Sunday, December 28, 1924

(Continued from page 11)

also." (2 Cor. 8:7.) Giving our material substance to foster the interests of our Lord's work is not a disagreeable necessity to be grudgingly done, or shunned, but a grace to be cultivated and exercised with all the other Christian graces. It is emphasized by the Apostle as a grace repeatedly in the 2 Cor. 8:1, 4, 6, 7, 19. The neglect to cultivate the grace of Christian liberality has greatly weakened the interests of the kingdom and arrested the development of our people in character, usefulness and effectiveness. This grace of liberality can be developed by its exercise in giving and in no other way.

(2) Liberality comes of a full and free consecration of oneself to the Lord. "But first they gave their own selves to the Lord and to us through the will of God." (2 Cor. 8:5.) Self-surrender to the Lord is a surrender to him for service of all we are and all we have. The Macedonians exceeded Paul's most sanguine expectation in their liberality. "In much proof of affliction and the abundance of their joy their deep poverty, abounded unto the riches of their liberality." (2 Cor. 8:2.) The Macedonians were in great financial straits at this time. The Romans had taken over their sources of revenue. They took possession of the gold and silver mines, and levied heavy taxes upon the right to melt copper and iron. The importation of salt and felling of timber for ship building, they reserved for themselves. The people well nigh driven into bankruptcy and the followers of Christ were hounded and persecuted, the Macedonians rose above these oppressive conditions, consecrating their lives to the Lord. They were rich in the abundance of liberality. Any method which does not lay special emphasis upon consecration of the giver's whole being and possessions to the Lord is doomed to ultimate failure. Seasons of prayer and meditation, personal and in groups are indispensable to any far reaching and effective effort to secure large and generous gifts in the support of the Lord's cause.

(3) This apostolic movement in raising a bounty sufficient to meet the needs of the poor in Jerusalem required the services of the brethren, true and tried, to visit the Gentile Churches of Macedonia and Greece. These brethren were men of known ability and consecration who visited the individual churches, making personal appeals, taking cash collections and getting pledges to be paid weekly. "And herein I give my judgments; for it is expedient for you who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability." (2 Cor. 10:11.) Again, "I thought necessary to entreat the brethren that they would go before you, and make up beforehand your afore promised bounty, that the same might be ready as a matter of bounty. Let each man do according as he hath purposed in his

heart; not grudgingly or of necessity; for God loveth a cheerful giver." (2 Cor. 9:5-7.)

In Paul's first letter to the Corinthians written in the early spring of this same year, in which he wrote 2 Cor. in the late fall, he exhorts the brethren to pay these subscriptions weekly. "Now concerning the collection for the saints, as I gave order in the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collection be made when I come." (1 Cor. 16:1-2.) It is evident that the doing which Paul speaks of when the matter was first laid before the church at Corinth designates a cash collection made on the spot. And "to will" and to purpose was a pledge, which made up the "afore promised bounty". That the first two verses in chapter 16 refers to the method contemplated in paying these subscriptions can scarcely be doubted, though so often lifted out of their connection and made otherwise interpreted and applied. The failure of the churches to comply with this method necessitated the sending of Titus and two other brethren to take care of the collection that there might be no delay in forwarding the desired bounty to Jerusalem. The failure incurred additional trouble and expense. Paul was urgent, but not impatient, or discouraged by the miscarriage of his plans.

11. It is instructive and interesting to note the motive which Paul urges in his efforts to arouse these people to generous giving. (1) To the church at Corinth, he speaks of the abounding liberality of the churches in Macedonia, with a view to arousing in that church a zeal which would express itself in a prompt and joyous emulation of the example of the Macedonian brethren in their poverty stricken condition. Beside he had spoken in high praise of his Corinthian brethren to the brethren of Macedonia, and he would have them show themselves worthy of the praise he had given. Paul knew human nature and did not hesitate to appeal to men along the lines which lead with least resistance to the center of all motive power. The spirit of emulation is one which may be aroused for the accomplishment of the finest things in life. It may be brought under tribute to the service of Christ.

(2) He urges the abiding good of one who gives largely of his means. "He hath scattered abroad, he hath given to the poor; his righteousness abideth forever." (2 Cor. 9:9.) A man's life need not be interred with his bones. Pathetic is the case of the man who is willing to have shut in behind the bars of death, all he was and all he aspired to be. To live here, on the earth amid the complexity of forces, whose volume and potency are multiplied in the bequest, we make to the uplift of those who come after us, is an inspiration to every possible endeavor and a large compensation for the brevity of life. Yes, to make the world happier because we live here and now, and to project ourselves into lives who come after us is a blessing angels might covet.

(3) Christian liberality has the promise of material prosperity. This Paul urges as a motive to generous giving. "And he supplieth seed to the sower and bread for food and shall supply and multiply your seed for sowing and increase the fruits of your righteousness: Ye being enriched in everything unto all liberality, which worketh through us thanksgiving unto God." (2 Cor. 9:10-11.) Paul guards this motive against the possibility of abuse, against the selfish spirit. One is not to give to fill his own coffers, not that he may use God to enhance his fortune. One is to give with the assurance that God may increase his material wealth to the end that he may give more largely. That God may use him.

(4) Another motive he brings to bear upon his Corinthian readers is that it meets the need of those in distress and inspires in them thanksgiving unto God. "For the ministration of this service, not only filleth up the measure of the wants of the saints but aboundeth also through many thanksgiving unto God; seeing the proving of you by this ministration, they glorify God for the obedience of your confession unto the Gospel of Christ." (2 Cor. 9:12-13.) The far-reaching effect of Christian liberality does not find its end in the relief we afford those who need our ministrations, but their sense of gratitude is expressed in grateful recognition of the goodness of God in moving the hearts of his people to a generous exhibition of the spirit of the gospel. Generous giving out of Christian activity directly or indirectly promotes the will of God and adds to the declarative glory of him, whose are the cattle upon a thousand hills and who registers our gifts, as but a return of his own, whose agents we are, whom we worship, as "Our Father God", and serve in the service we render his creatures. The motive, the measure, and the purpose of our gifts are open to the eyes of him with whom we have to do. The motive for giving must be pure, the measure must be full, and the purpose benevolent for God's glory.

(5) The example of Christ is introduced by the Apostle as affording the supreme motive to Christian liberality. "I speak not by way of commandment but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake, he became poor, that ye through his poverty might become rich." (2 Cor. 8:8-9.) The apostle does not give an inventory of the infinite wealth of Christ before he passed into the state of poverty. The glory which he shared with the Father before the world, was, cannot be measured in terms of human computation. The outshining excellences of his preincarnate state defy all human speech and sweep beyond the limits of human conception. The cost to him of this stupendous sacrifice of himself to enrich a world of moral and spiritual bankrupts, to bring life to a dead world, no inspired writer attempts to tell us. It costs him his glory, it costs himself. It was the mind

that prompted the Christ to make this surrender of himself which Paul would have his readers imitate. This is made clear in one of the Epistles to a Macedonian Church, "Have this mind in you which was also in Christ Jesus: Who existing in the form of God counted not the being on equality with God a thing to be grasped, but emptied himself taking the form of a servant, being made in the likeness of men and being found in fashion as a man, he humbled himself becoming obedient even unto death, yea the death of the cross." (Phil. 2:5-8.) The penurious man cannot be Christly. Obedience to Christ demands liberality. Our gratitude to Christ for his abundant blessing in serving us comes to expression in walking in his footsteps, living his life, doing his work with the mind which prompted him.

WEDDING WAS A BEAUTIFUL EVENT

On Tuesday, November 25th, 1924, at six o'clock, in the presence of a large crowd of relatives and friends, was solemnized the beautiful wedding of Miss Hattie Turnipseed and Mr. W. A. Pritchard.

The church was lovely with chrysanthemums, ferns and lighted candles.

Just preceding the entrance of the bridal party, "At Dawning" was sung by Mrs. Louis Turnipseed, with Miss Jewel Turnipseed, sister of the bride, at the piano.

The bride and groom entered to the strains of the wedding march, by Mendelssohn.

They were met at the altar by Rev. B. L. McKee, of Cleveland, Miss., who performed the beautiful and impressive double-ring ceremony.

The march from Lohengrin was played as a recessional.

The bride was very lovely in a dress of brown crepe black satin, with matching accessories, and carrying an arm bouquet of pink radiance roses. The same evening Mr. and Mrs. Pritchard left for their home in Bastrop, Texas.

The bride is the daughter of Mr. and Mrs. J. B. Turnipseed and is one of the finest of the many fine girls who have been reared here, where she has a host of friends who wish for her and Mr. Pritchard every good thing that life can give. Mr. Pritchard is a native Mississippian but has made his home in Texas for a number of years, where he is in the oil business. He is a young man of sterling worth and high character.

Once an old negro visited a doctor and was given definite instructions as to what he should do. Shaking his head, he started to leave the office, when the doctor said, "Here, 'Rastus, you forgot to pay me."

"Pay yo' for what, boss?"

"For my advice," replied the doctor.

"Naw, suh; naw, suh; I ain't gwine take it," and 'Rastus shuffled out.—Exchange.